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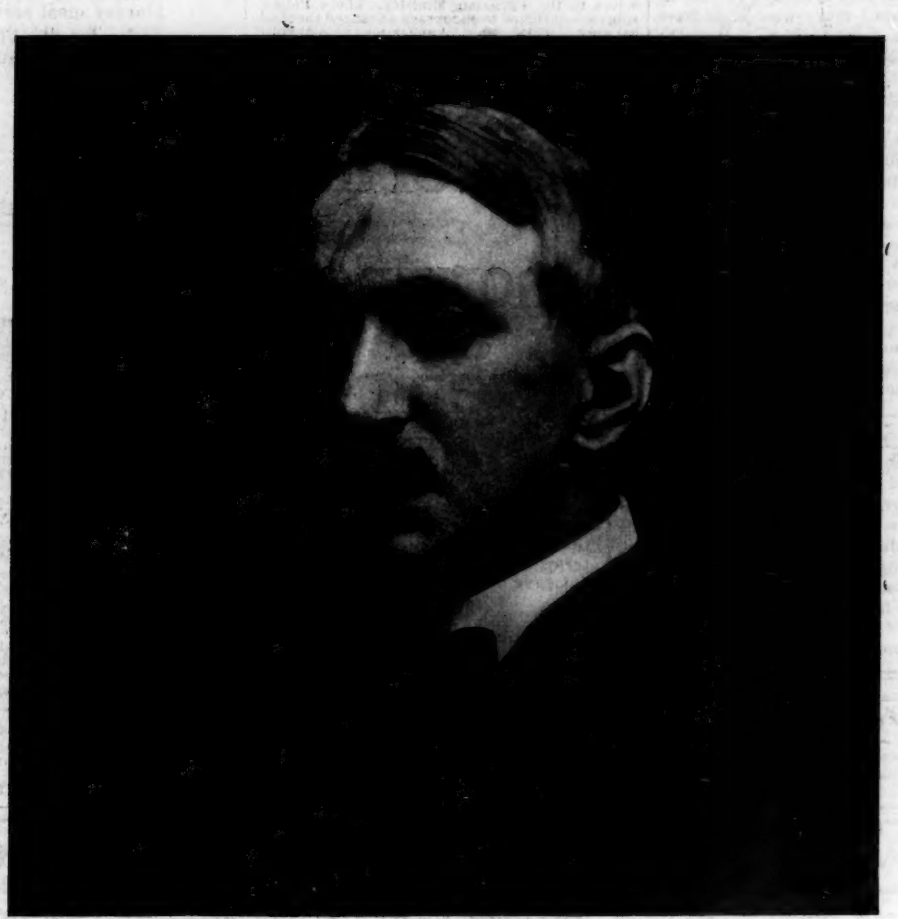
Volume LXXXVII 22 March 1902 Number 12



From C. S. H. Studio, Philadelphia

EDWARD C. MOORE

Professor Elect of Church History on the Parkman Foundation at Harvard University

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BOSTON · AND · CHICAGO

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Preaching Christ in the Cradle of Liberty

That the series of noon gospel meetings held in Faneuil Hall last week were not more successful in point of attendance was due to a combination of circumstances. The meetings were held for six days, and were in charge of the Evangelistic Association, Mr. S. M. Sayford speaking each day and the singing being in charge of the soloist, Mr. L. E. Smith. This endeavor to push active Christian work into the midst of the busy market district was in part an experiment.

The hour from noon until one o'clock was chosen, and the time limits strictly kept. The first twenty minutes were spent in singing, with one or two prayers usually offered by some one in the audience, at Mr. Sayford's suggestion. His talks were forceful and stirring, but the attendance was comparatively small, not exceeding 100 at any meeting. A few people evidently came in for only a few minutes of the luncheon hour, but the majority stayed throughout the service.

On Thursday noon the speaker asked every one who was "carrying a burden," and would be glad of help to lighten it, to raise the hand. Over fifty hands went up. No after meetings were held, the evangelist asking each one to accept Christ quietly in his heart. Mr. Sayford is not discouraged, but believes that long continued, persistent effort even in Faneuil Hall would win souls. But he worked against odds last week. The strike made the business men and their employees too busy to attend noon meetings. Many who might have strolled in for a few moments during the luncheon hour took that time to see how the strikers were behaving. And then the mayor, apparently forgetting that the association had taken the hall for each noon, all the week, gave the strikers permission to hold a public rally there on Friday. The mistake was soon discovered, and the mayor immediately sent five policemen to the hall to maintain order and see that the evangelists, as agreed upon, had the hall unmolested. As was to be expected, there was no trouble, the men retiring after hearing the explanation of the policemen in charge, and Mr. Sayford was listened to by about seventy-five. The audiences included a few women, and the men who attended looked prosperous and well dressed. Several marketmen came in their frocks.

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Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 24, 10.30 A. M. Subject, The New Parochial Consciousness in the Church; speaker, Rev. Thomas Chalmers, D. D., Manchester, N. H.

NEW YORK CLERICAL UNION, United Charities Building, March 24, 11 A. M. Subject, Saddle and Tent Life in the Holy Land; speaker, Rev. Edward Payson Ingersoll, D. D., Immanuel Ch., Brooklyn.

MINNEAPOLIS MINISTERS' UNION, Plymouth Ch., March 24, 10.30 A. M. Subject, The Christ as Seen by Paul; speaker, Rev. J. E. Smith.

KANSAS CITY MINISTERIAL UNION, March 24. Subject, The Old and New Bibles; speaker, Rev. J. H. Crum, D. D.

STATE ASSOCIATION (Tennessee), Nashville, April 2.

CENTRAL ASSOCIATION (Illinois), McLean, Ill., April 8, 9.

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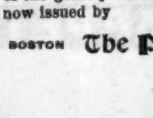
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Saturday
22 March 1902

Volume LXXXVII
Number 12

Event and Comment

Our Portrait Rev. E. C. Moore, D. D., whose picture appears on our cover and who preaches on Easter Sunday his farewell sermon to the people of the Central Church in Providence, is as valuable a gift as Congregationalism has made to Harvard University in this generation. He blends in fine proportions the traditional scholarly attainments of the New England pulpit with that modern approach to truth and to life which makes him emphatically a man of his day and generation. He has wielded a large influence in Providence and in Rhode Island, and his new sphere of activity will furnish him with even more points of contact with New England and the country at large. Elsewhere in this issue Dr. Davis, who sits near him each week at the meeting of the Prudential Committee of the American Board, portrays suggestively Dr. Moore's capabilities and spirit. We hope the Board will continue to have the benefit of Dr. Moore's judgment touching the practical conduct of its affairs. It will be a new thing, as Prof. Francis G. Peabody remarked the other day, for a member of the faculty of Harvard University to belong to the Prudential Committee of the American Board. But, in our judgment, it will not be a bad thing for the Board or for Harvard University either.

Apropos of Current Religious Journalism As we contemplate certain tendencies in religious journalism we are reminded of that witty characterization of Phillips Brooks by some one inquired of touching his ecclesiastical affiliations: "He is an Episcopalian with strong tendencies towards Christianity." The best modern religious journal exhibits unmistakable signs of a growing leaning towards the wide field of Christian thought and service. A Methodist editor remarked to us not long ago, half jocularly, that he wished we would pitch into his church oftener, because such denominational give-and-take would impart a piquant flavor to our respective papers. For our part we are glad that the days of bitter controversy between journals representing different denominations are forever gone. The average church member today is more interested in large Christian events than he is in the details of the life of his own denomination. Far-seeing editors are recognizing this. There has been, for instance, within a short time, a decided broadening of the tone in the editorial columns of the *Churchman*, the leading Episcopal organ of the country. The *Sunday School Times*, while not abandoning its special features, has been partaking more and more of the character of a general religious journal. And now the *Evangelist*, as it adopts the magazine form, signalizes that change by assuming as a sub-title "Religious Review," and by giving in its first issue in the new form three columns of general religious news to one of Presbyterian news, though it still considers itself in a peculiar sense a Presbyterian paper. It will be interesting to see if, with its change in form, the *Evangelist*, like the *Independent* and the *Outlook*, will deal less and less with religion as a distinctive interest and region of life and more with the life of the world in general. Its first issue certainly does not betray this tendency. While the magazine form has manifest advantages, it is likely to contract the space available for reading matter. The last issue of the *Evangelist*, for instance, in the old form, contained over twenty per cent. more reading matter than the first issue in the new. In the long run the tastes of a paper's constituency will determine the question of the form.

Those Happy Marriages Is there anything more delightful, in the ebb and flow of ecclesiastical life nowadays, than the consummation of a new pastoral relationship when the utmost certainty appears to prevail in the minds of all concerned that the man chosen is the ideal one for the position? Such pastorates, we are thankful to say, are being initiated every week. But we were impressed anew with the meaning of such an occasion as we attended an installation last week. The church had waited long and patiently for its leader. There have been differences of view touching the fitness of different candidates, but the people were willing to bear and forbear until they could see eye to eye. Now all the little disagreements of the past year are forgotten in the common satisfaction over the final outcome. The church that is animated by one purpose, prays for guidance and does its part towards answering its own prayer is likely in time to obtain the right under-shepherd.

Mr. Griggs's Work in Boston Edward H. Griggs deserves a hearty word of praise for the mental and spiritual quickening which his course of lectures, concluded last Saturday at Tremont Temple, has brought to hundreds of persons in and around Boston. No man could assemble at eleven o'clock in the forenoon, week after week, an audience of 3,000, representing what Mr. Griggs's audiences did in culture and purpose, unless he had a message for needy hearts and aspiring minds. That all his intellectual positions and all his estimates of men are correct we should hesitate to say, but he has a wonderful gift of so depicting the personality of great moral leaders that they become in a definite way serviceable to the ordinary man and woman. In judging Mr. Griggs, the same principle of toleration and appropriation should be used which he constantly exhorted his hearers to apply to Socrates, Dante, Carlyle, Emerson and the other thinkers and workers whom he so vividly described. Fortunately, most of his admirers are sensible enough to take what his lectures bring them in the way of personal uplift, without troubling themselves too much over any error that may possibly lurk in his philosophy or theology. We shall publish next week an article by Rev. C. F. Carter of Lexington on Mr. Griggs's Influence.

Seminary Extension Dean Sanders of Yale Divinity School has recently completed an extensive tour of the middle West, covering forty-eight days, in which he traveled 6,400 miles and made a speech for every hundred. Among his objects in this tour two deserve special note, as indicating a hopeful tendency in ministerial education. First, the trip included numerous interviews with missionary superintendents and others informed as to the qualities needed in the ministry for the present and the coming time. A second and even more important aim, in the mind of Professor Sanders, was to get into touch with institutions which furnish candidates for theological seminaries. Thus both faculties and students may become better informed touching the character and aims of the higher schools, the kind of work to be done there, and the best preparation for the seminary. Here is a sane and commendable effort for adjustment at both ends of the line. Better mutual understanding and more perfect co-operation between the colleges, seminaries and churches will result in eliminating infelicities and in far more effective service on the part of each.

Union for Summer Work Several of the Chicago religious papers are calling loudly upon the churches of their respective denominations in that city to institute a comprehensive evangelistic movement through tent meetings in different parts of the city next summer. The *Northwestern Christian Advocate*, in a vigorous editorial, suggested the

plan, and the *Interior*, *Standard* and *Advance* have heartily indorsed and commended it. One or two denominations, through their ministerial associations, have responded favorably. The campaign in the minds of those who suggest it calls for liberal expenditure of money and a united front on the part of the churches, coupled with efficient use of the machinery required to establish and equip such centers of gospel influence. We shall watch the movement with interest. There can be no question that nothing would so effectively confute the popular notion that the churches go out of business during the warm weather as such an aggressive gospel campaign. Every American city needs it. Some day such a measure of Christian co-operation will exist as to permit a strong, united approach to the non-Christian masses, and some day enough ministers and laymen will be found willing to forego their summer vacations in order to carry on such a campaign, for which in many respects the summer offers better opportunity than any other season of the year.

London to Hear Dr. Gunsaulus

Not many American preachers of his rank are as little known personally in Great Britain as is Dr. F. W. Gunsaulus of Chicago. This is because he has not given our brethren on the other side of the ocean an opportunity of hearing him in their own pulpits. But this summer will witness a notable departure from his previous habit in this respect. For several years Dr. Parker's people of the City Temple of London have sought to secure Dr. Gunsaulus for a summer supply, and now he has consented to spend a part of August with them. He will also be heard during his stay in London at Tollington Park Church, formerly ministered to by Rev. G. Campbell Morgan. We shall be much surprised if English congregations, discovering for themselves the strong and uplifting notes in Dr. Gunsaulus's preaching, do not clamor for his return year by year, and extend to him the same welcome which men like Dr. Lorimer and Dr. Bradford customarily receive.

The Church and the Prison

Two excellent papers read before the National Prison Congress at its last session are being circulated by the National Prison Association. One is that of Hon. and Rev. S. J. Barrows on Jesus as a Penologist, and the other is by President-elect Hopkins of Williams College on What May the Prison Expect of the Church and What May the Church Expect of the Prison? Mr. Barrows claims for Jesus that he rejected the theory of social vengeance; substituted a theory of personal and social salvation; urged the adoption of a curative instead of a punitive method; put the guilty one under probation; recognized the divinity of labor and the potency of love; and demanded restitution as an evidence of reform, the pivotal point being that regeneration of the individual is the key to regeneration of society. Dr. Hopkins claims that the prison has a right to expect from the churches an intelligent interest in prisoners and prison management; determined, persistent and scientific effort to prevent crime; thoroughgoing and friendly supervision of means of employment for discharged prisoners; and help in creating sentiment favorable to the reforms which students of penology urge. Lastly, but not least, the church should supply the consecrated, refined men and women fitted for prison and reformatory management. Of course Dr. Hopkins, like Dr. Barrows, his Unitarian co-worker in penological reform, holds that the essence of all work for prisoners is the regeneration of the individual, human nature in prison and out of prison being fundamentally one.

Missionary Endeavors to Reach Tibet

Together with representatives of other societies who are planning to enter Tibet from various points the agents of the London Missionary Society, with their strategic base at Almora, northern India, have been engaged for a dozen years among the hill tribes on the southern slopes of the Himalayas with a view to influencing the inhabitants of the yet closed land of Tibet. The society's missionaries have advanced to Bhot, or Johar, as it is properly called, and are inducing its manly, fearless traders to carry the gospel message into Tibet with their merchandise even while it remains closed, like the adjoining countries of Nepal and Bhutan, to the entrance of the European missionary. An intrepid worker of the society states that Tibet, and not Bhot, is the objective. "We mean to be amongst those who are to be first in Tibet, and help to bring its wild nomads to the feet of Christ." The day may not be far distant when those whose land is bounded by the snow-capped peaks of the higher Himalayas, and who represent about the last uninvaded stronghold of heathendom, will hear and respond to the glad tidings of Christ.

A Broad-minded Buddhist

Realizing the need of resuscitation if Buddhism is to cope with Christianity in Japan, it is quite natural that some of that ethnic religion's adherents should turn to the state for aid in the endeavor. To this end a bill has been drafted which it was hoped all sections of the Buddhist body could support—a bill calling for special aid and privileges from the state. When those favoring this plan called on Shaku Shoyen, a famous abbot and leader, whose piety and learning made him influential and respected, he pointed out that under the Constitution the aid sought is impossible to grant, since equal rights and privileges are guaranteed to all; that even were it legal such union of state and church were impolitic, in view of changed conditions in the realm. In short, he took the primitive Christian point of view, that the more a religion trusts to the intrinsic purity of life and teaching of its adherents the better it is for it and for the society it would leaven.

The Redemption of Africa Proceeding Apace

In late years the continent of Africa has felt the touch of several European Powers, and whereas the map twenty years ago was sparsely covered with the names of cities, today it shows many new centers. The material progress and moral development have often moved hand in hand. One of the most gratifying recent incidents is the success of British arms in the Aro campaign, by means of which one of the greatest abominations in Western Africa has been swept away. On Dec. 31, 1901, the infamous "Long Ju Ju," only a quarter of a mile from the British camps of Aro-Chuku, in Southern Nigeria, was captured by the troops and blown up. It is hoped that with it will perish the slavery, sacrificing and superstition and extensive influence of evil which it caused. The terrible degradation of the Aros reveals their great need of civilization and evangelization, and it is cause to thankfulness that the "Long Ju Ju," a filthy and awful mode of cruelty, terrorizing native tribes for hundreds of miles around, has been overthrown.

"The Power of a Great Expectation"

The preacher for the day, who was a stranger in the pulpit, had for his text that remarkable word of John's gospel, "To them He gave power," and "the great expectation" was the element of power which he mentioned last. The phrase was a happy one, and set one to thinking. The Master certainly did impart that expectation to his disciples—by significant hints here and there during his ministry and, at last, as he went away from them, by the plainest declarations of a future life which they were to live as well as he. He left them expecting—"looking steadfastly toward heaven." In the reaction of the present generation from the perhaps disproportionate stress laid upon "other worldliness" by our fathers, do we make enough of our "great expectation" as a motive? We need not look for our Lord to appear literally on earth—perhaps even while "we wake"—but if we have "received him" and "become the sons of God," is not the promise of a life to come, more wonderful and glorious than we can understand or imagine, rightfully ours? The years fly fast, and while we gladly live on and work on here, where our duty is, the mysterious life which we call future will soon be a life forever present to us. Should not this "earnest expectation and hope" give a new and vital and joyous power to our everyday experience and work?

The New Effort in Behalf of Southern Education

The organization which is to conserve unity of effort for popular education in the South, which is said to have one million dollars back of it, and which is to serve as a clearing house of information and a reservoir of opinion, is to take the name of the General Education Board. The chairman of its board of trustees is to be Mr. William H. Baldwin, Jr., president of the Long Island Railroad and chairman of the Committee of Fifteen, New York city. His associates are to be men like President Gilman of the Carnegie Institution, Mr. Morris K. Jesup, Mr. R. C. Ogden of New York city and Hampton Institute, Dr. J. L. M. Curry, agent of the Peabody and Slater Funds, and Editors Shaw of the *Review of Reviews*, and Page of *World's Work*. The fourth article of this organ-

ization's statement of policy is this: To aid in the maintenance and improvement of educational institutions already established. It will be well to watch carefully how this plank of the platform is interpreted in the board's dealings with the institutions of the American Missionary Association in the South. For, of course, in carrying out its broadly conceived platform, the board is bound to take in o consideration the pioneer work of the A. M. A. in the South and the honorable place it has filled and is filling today.

The Connecticut Constitution Revision Convention

Human nature is the same in a democracy as in an aristocracy, and it is not natural for men to abdicate power, whether they be Romanoffs, Hohenzollerns, Hanoverians, or New England farmers, store keepers and mechanics. A vote taken in the Connecticut Convention for the Revision of the State Constitution last week would seem to indicate that the attempt to induce the towns of the state to give up equal representation in the lower house of the state legislature will fail, and that consequently the cities and larger towns and the rural towns will continue to be on an equal footing in the legislature, the town, and not the individual elector, being the unit of representation now. There are charges made against the integrity of the legislature of the state which we dislike to believe, and the venality is attributed by some to the "rotten borough" method of representation, as its critics are pleased to call it. We are not compelled to believe this by its inherent probability, preferring to think that other things than mere method of representation enter more into the corrupting of men by persons seeking or opposing legislation. It is easy, however, to see how the cities and larger towns of the state should chafe over what they believe to be their under-representation and loss of due influence in state affairs, an under-representation which no readjustment of representation in the Senate can make good. On the other hand it is quite as easy to understand the attitude of the rural communities which, having power, decline to relinquish it wholly, especially as they contend that for the interests of the state as a whole it is necessary to have a large representation from the less populous, but more stable and sober, communities of the state. They claim that the cities by ways other than voting have a sufficient influence upon legislation to offset any numerical strength which the smaller towns may have. Moreover, the plan as now favored by the convention does require some of the smaller political units to change from two to one representative.

Boston's Strike

At one time last week there were about 20,000 men, employed usually in teaming, handling freight on the railroads and steamship wharves of Boston, and connected with industries dependent upon the dispatch of freight, the use of coal, etc., who were out on a "sympathetic strike," brought about by the discharge of men by the New York, New Haven & Hartford Railroad and the Boston & Albany division of the New York Central. Mayor Collins, Governor Crane, Secretary Easeley of the National Civic Federation, representative merchants and influential labor leaders at many sessions debated long and earnestly over the issues involved. On the 13th Governor Crane pledged himself to use his influence with the railroads to induce them to accede to the terms of the labor unions, and committed the labor leaders to an effort to induce the strikers to return to work. Some of the strikers returned on the 14th, but as we go to press on the 18th the strike is still on among the longshoremen, and many of the rank and file of the other unions are chafing against the terms of the settlement; and the outlook is not bright. The tie-up of traffic has diminished, and the crippling of industry which was threatened at one time, not only in Greater Boston, but in towns as remote as Gloucester, Lowell and Lynn, is a thing of the past. But the sky by no means is clear.

The Probable Outcome

This should occasion no surprise. The settlement was mainly one dependent on the unusual personal influence of Governor Crane with the wage earners and the capitalists. Probably no other state executive in the country could have come to the task with more chance of bringing order out of chaos, and we have nothing but admiration for the zeal and skill shown by Governor Crane. But a settlement without any decision of the important principles involved cannot last, and ought not to. The fundamental issue back of this "sympathetic strike" is the right of non-union labor to exist in Boston, and whether the inconvenience and disaster wrought by a "sympathetic" strike is to be used as a weapon with which to inflict injury on non union labor and those who employ it. By the irony of fate the teaming firm of the city whose successful contest with the teamsters' union of the city a few weeks ago was the cause of the larger strike now on has been the firm of all others in the city which has made money out of the tie-up of traffic. That the controversy, in its larger and more fundamental aspects, has deeply stirred the citizens of Boston to thought which will bear fruit in encouragement of ways and means by which such controversies can be settled with less waste of money and suffering may be believed. The present State Board of Arbitration does not seem to be effective, because powerless.

Interstate Gambling

The commission for the supervision and regulation of interstate commerce has not proved to be a marked success, owing, as its members claim, to the imperfections of the law and the lack of power lodged in the commission. Hence the plea for enlarged power and for new legislation. The size, audacity and power of the great corporations of the country today, and the rivalry of the states to gain income by granting corporations charters which bring in taxes are leading the country slowly, but surely, to legislation which will be federal in its origin and national in its scope, attempts to restrain the corporations by state legislation having proved ineffectual. Indeed, such federal legislation and national control is urged by the greatest of the legal advisers of such corporations, Mr. James B. Dill, whose address on this subject along these lines at Harvard University last week was a weighty utterance. Similarly it is coming to be seen that in dealing with evils which are broadcast, and cannot be curbed effectually by state control, there must be federal legislation, and a law with this unifying and reforming motive in mind was introduced in the House of Representatives last week by Congressman Gillett of Massachusetts. It might properly be called a bill "to protect state anti-gambling laws from nullification through interstate gambling by telegraph." It is quite useless, experience has shown, for the reformers of one state to prohibit certain forms of gambling, if the gamblers, by the transmission of news, can keep the poolrooms supplied with news from the race tracks and the policy shops of distant states.

Ratification of The Hague Treaty

The United States Senate, without division, has ratified the Treaty of The Hague governing the conduct of war by land and sea, thus putting the United States in line with the European and Asiatic Powers which previously had indorsed the work of the conference. The provisions of the treaty all make for fairer methods in what at best is a bad business; they prohibit the use of poisons, the treacherous wounding or killing of combatants, the declaration that "no quarter will be given," the employment of weapons that cause superfluous injury, the improper use of flags of truce and unnecessary seizure or destruction of property. An interesting episode of the debate was the part played by Senators Hoar and Teller, who discussed whether the conduct of General Funston in capturing Aguinaldo was in conformity to the principles ratified in the treaty.

The South African War

General De La Rey's sending the captured and wounded British general, General Methuen, into the British camp, without attempting to hold him as hostage for fair treatment and exchange of Boer leaders, has touched the British heart; and may in a providential way lead to negotiations which will put an end to the conflict. King Edward's decision to send Lord Wolseley out to the seat of war, as his special representative charged with the duty of reporting on the situation, is a very significant new move prophetic of a better day. It implies no lack of confidence in Lord Milner and General Kitchener, but indicates that the king wishes the opinion of a disinterested witness. The impending death of Cecil Rhodes has in it potentialities all of which can scarcely be foreseen, but which all recognize to be involved surely in his passing away. His has been the commanding figure in South Africa for so many years that when he is dead the whole outlook will be different, politically and financially. In a way his departure will facilitate the coming of peace, for he was deemed responsible for the present war by the Dutch in South Africa and by the pro-Boers of Great Britain. Latest details of the defeat and

capture of General Methuen by General De La Rey are more comforting to British pride. The rank and file seem to have fought gamely to the end, and cowardice is not a charge that rests at their door, whatever may have been the tactical mismanagement by the commander. The recent statements in the House of Commons, by Mr. Broderick, respecting impending army reforms, indicate that Great Britain has taken a leaf out of our national experience with an army raised without conscription, and is preparing to spend more on her army by making the remuneration of the private soldier higher and the inducements to men of intelligence and ambition more alluring. If the latest plans of the war department are indorsed by Parliament the British army, so far as it is made up of white soldiers, bids fair to be of a better sort than ever before.

The Church's One Salvation

Foreign missions have more than once saved the church, and they will do it again. Whatever they may or may not have accomplished in the way of evangelizing non Christian nations, the effort to preach the gospel in regions beyond, the sacrifices and martyrdom involved, have cleansed and invigorated the churches at home, so that, from the standpoint alone of their reactive influence, foreign missions have justified themselves. When the faith was new upon the earth, the only way it kept itself alive was by pressing out constantly into the encompassing heathen world. When, at the end of the eighteenth and the beginning of the nineteenth century, formality and apathy brooded over the churches like a pall, the ringing summons of Carey, the consecrated cobbler, broke the hard crust of English ecclesiasticism, while on this side the Atlantic the earnest appeal of Mills, Judson and Newell and a few other college students touched hidden springs in American church life, and led to a new era at home as well as abroad.

The present great student uprising should be weighed in the light of these facts. It comes at a moment of sore need. In many communities in America the churches are fighting to maintain their life as an institution. Within a few months we have talked with Christian leaders in typical American cities, like Buffalo, Detroit, Chicago and St. Louis, who testified mournfully to the growing and, in some cases, insuperable difficulties confronting the churches. It is indisputable that, notwithstanding conspicuous successes here and there, church work in the main throughout the country drags.

But lo, here at our very doors, having arisen so suddenly that some of us were hardly aware of its presence, is the noble student volunteer movement for foreign missions. May it not be that this is the divinely appointed means for quickening and deepening the life of the churches? Happily the church is in a better mood than it was a century ago, when, through its representative men, it advised Carey to sit down and wait until God got ready to convert the heathen. The volunteer movement has long ago demonstrated its work to our missionary boards. It has been welcomed by officials and pastors. After such a convention as that at Toronto no one can doubt its immense significance and promise.

Nevertheless, few of us have begun to grasp the sweep of its purpose. Only those admitted to the secret councils of Mr. Mott and his closest associates realize what, in the providence of God, they expect this movement to be and do. Theirs are the long thoughts of youth and hope and faith. They talk of fifty thousand volunteers, instead of five thousand, as a possibility of the not distant future. They see, instead of a few centers of light and a few thousand workers here and there in the midst of the darkness of heathendom, strong, well-equipped plants capable of prosecuting on a large scale the work of missions. They see splendid hospitals, vigorous schools and colleges, great modern printing presses and an army of re-enforcements—the picked men and women of our American educational institutions—pressing forward in regiments each year to take the place of those who fall by the way. They see Christendom invaded by the heralds of Christ in numbers proportionate to the resources of the home churches in finances and in human life.

This student movement is a sober, well considered attack on heathendom. We believe in it because back of it are brains and prayer. We should like to be pointed to any young man in an important position in commercial life today who has a saner and more constructive mind than John R. Mott. He has associated with himself men of like caliber. In an article in last week's *Churchman* Mr. Speer speaks of the directness of the student speakers at Toronto. At one section meeting, he says, some older men had been speaking, and the meeting was good, but commonplace. Two students then came on, and at once one became conscious of a distinct grip in the tone of the meeting. This, in our judgment, has been from the first a distinct characteristic of the movement. It has kept the target always in view. While its leaders may not have convinced every one that their watchword, "The evangelization of the world in this generation," is anything more than a remote possibility, they have succeeded in securing its general adoption as a working hypothesis. A movement fitted out like this with so strong a spiritual as well as intellectual equipment, exalting above everything else the power of the Holy Spirit, is simply irresistible.

It is such a movement that has now come to maturity, as much for the sake of the churches at home as for Buddhists, Mohammedans and pagans abroad. It is not a half a dozen students of a single college, as was the case in 1806, who are knocking at the doors of our churches. There are no less than three thousand actual or potential volunteers in eight hundred institutions in this country who are urging the churches on to the fulfillment of our Lord's last command. We look for as large results in the United States and England as in India or Japan or Africa. This student volunteer movement, if the churches only allow themselves to feel the thrill and push of it, will energize every form of Christian activity. Its impulse will be felt in the redemption of the Negro, Chinaman, the Indian, the miner, mountain white and frontiersman and the foreign populations massed in our great cities.

Let us open wide then our doors to the reactive influence of the volunteer movement. We have been searching far and wide for some method, some device, some panacea, which would lift the church to a position of larger influence in the community. Right at hand is God's own instrument for awakening and empowering the church. A great, daring, world embracing missionary enterprise is the only thing that will save the church. Then the winter of our spiritual discontent will pass and the verdure and bloom of another springtime in the life of the Christian Church will adorn fields that have long been sere and hard.

Cutting the Nerve of the Liquor Traffic

Private profit in the sale of intoxicants is the most sensitive nerve which temperance reformers can touch and cut out. Give to the ordinary, carnal man a legal right to sell liquor, create a monopoly of right for him within a given area, tax him heavily for the monopoly right, and he, human nature being what it is, is bound to secure as large a return upon his investment of money and time and service as he possibly can. Especially if his business in most communities insures social ostracism for him and his family. He will have no interest in the sale of pure liquor rather than adulterated, he will oppose all efforts to limit the sale of liquor to certain days and hours, he will sell to minors and to drunkards if he dares, he will open the side door Sundays if he cannot the front door, he will consort with depraved local politicians to retain his monopoly right—in short, he will make the business as remunerative as possible and care little for the welfare of society. To expect otherwise is to expect water to run up hill, and sparks to fly downward and not upward.

But what if men of standing in a community, realizing that at its present stage of ethical education it cannot be induced to prohibit the traffic in liquor, band together so to manage the traffic as to limit the return upon the money invested in it to the ordinary return upon capital invested in forms of business deemed legitimate, and definitely pledge themselves to use whatever income is received above the require amount for reasonable dividends for social amelioration? Immediately the temptations to evade law, corrupt public officials, debauch youth, adulterate liquors, etc., become much less seductive, if not totally absent.

The radical temperance reformer, in facing this proposition, at once condemns it because he deems it sinful for any man to have anything to do with the traffic. He denies that it can be reformed. It must either be abolished, or permitted to flourish in its most pernicious form in order that it may become abhorrent. There is no middle ground for him. Revolution not evolution is his watchword.

In Scandinavia temperance reformers have not so looked upon the problem,

nor have they in the South in this country. And more recently Earl Grey and other English philanthropists have been attacking the public house problem in England along the line of elimination of the private profit appeal to man's lust for lucre. Details of this effort of Earl Grey may be found in the Boston *Transcript* of March 15, in an article by Mr. Cole of the South End House, Boston, to whom and to all other social workers in large cities the system appeals because of its rationality and its closeness to the facts of life.

Earl Grey is in the United States now, and last week addressed the Society for Improving the Condition of the Poor, in New York city. Bishop Potter, Mr. William E. Dodge, Mr. R. Fulton Cutting and other of the men who heard Earl Grey describe the operations of the Central Public House Trust Association were so impressed with what he had to say that they have taken steps to call a larger public meeting.

If Earl Grey visits other of the large centers of population in this country we hope he will be heard on this matter.

These, in our judgment, are the planks of a temperance platform on which men, meliorists in temper, can stand today.

1. Local option legislation furnishing opportunity for communities and parts of communities to determine for themselves that the saloon shall be banished.
2. Strict enforcement of prohibition where a community votes for it.
3. The creation and maintenance in communities with or without saloons of social centers for men where the social instinct can be satisfied without the accompaniment of intoxicants.
4. Control of saloons, in towns which as yet will not vote for or cannot enforce prohibition, by those who will not maintain them to make money, or debauch local politics, or seduce minors.
5. Affirmation by pulpit, press, school and individuals that temperance is both sane and righteous.
6. Proclamation by employers of labor that the intemperate are shut out from employment.

The Third Reverence

The most suggestive passage in Goethe's Wilhelm Meister, according to Thomas Carlyle—and Goethe never had a more discerning or sympathetic interpreter than Carlyle—is the one in which the eldest of the three wise men who are instructing Wilhelm about education defines reverence as "the soul of all religion that ever has been among men, or ever will be." And the wise man goes on to say that there are three reverences in the world. "The first and simplest," to use the words of Carlyle, "is that of reverence for what is above us. It is the soul of all the pagan religions; there is nothing better in man than that." Then there is reverence for what is around us or about us—reverence for our equals—to which he attributes an immense power in the culture of man. The third is reverence for what is beneath us—to learn to recognize that a priceless blessing lies in pain, sorrow and contradiction, odious as they are to flesh and blood.

Here is certainly a new and inspiring view of the dark and troublous things of life—that they are worthy not only to be endured with patience and fortitude, but to be reverenced because of what they accomplish for character, because of the priceless spiritual blessings that flow to us out of them. And reverence for these dark and troublesome things, says Goethe, is the very soul of the Christian religion. Surely no one could imagine more dignity, more worth, in anything connected with his experience than that. What a grand, beautiful, cheering conception of the use of trouble!

Most of us, no doubt, have had moods in which we dimly perceived that there was something sacred in pain and sorrow and contradiction. We have been moved to confess that these things were good for us viewed from the higher standpoints of life. But it may be doubted if any of us, in our own unaided thought, have risen to the beauty and exaltation of this conception of Goethe's, that trouble is a thing to be reverenced, the holiest thing that comes into life, the soul of the highest religion, the touchstone of true Christianity.

See what emancipation there is in a conception like this—how it takes away all the oppressive and burdensome and discouraging aspect of the only things in life which can possibly be discouraging and oppressive aside from the great fact of sin. If pain and sorrow and disappointment are not evils, but the very highest and most helpful forms of good, then what is there in life, other than sin, that can possibly be called evil? Nothing! All life, in so far as it is free from sin, is joyful, triumphant, heavenly. Viewing life in this light, how would it be possible for any Christian to be unhappy, depressed, despondent? If the things we have been accustomed to call clouds and shadows are proved to be no clouds and shadows at all, but very effulgences of dazzling light, the holiest and most blessed things possible for us to know in this world, how can there be any real darkness left for the soul whose life is hid in Christ?

Ah, the liberation, the joy, of this conception of trouble as something to be reverenced for its sacredness and blessedness! Well might Carlyle pronounce this the most suggestive thought in that marvelously inspiring book of Goethe's, Wilhelm Meister. It is a thought capable of making many a life over, emancipating it, transforming it, idealizing it. How many of us there are who are downcast and despondent, not so much because of a sense of great and growing sin—which is the only legitimate cause of despondency—but simply because our lives have been so full of what we call trouble. And this trouble we regard as evil; we look upon it with hatred and distrust. But a great spiritual seer comes and whispers that there is nothing holier, lovelier, in all the world than this same trouble, that we ought to reverence it, that it is the very soul of Christ's religion. So our eyes are suddenly opened, and all life takes on a new significance. What a glad liberation and uplifting! These things that seemed beneath us, the things we despised and dreaded, sorrows, troubles, disappointments, these are holy too, these are worthy to be reverenced, to be welcomed, to be loved! The thought is like the breaking out of sunshine over a clouded landscape. Behold, a new world, a new inspiration, a new life! Henceforth, what can hinder our walking in perpetual sunshine? We have learned that nothing in life is dark and troublous, save sin only. Trials are only the touchstones of faith, the materials of character, the sources of infinite blessing. Now that we know them by their right names, how sweet to welcome them in the spirit in which they are sent. How good to lift them up out of mistaken despite and distrust and set them among the true reverences of life.

An Empty Cross

One of the most striking features of Roman Catholic worship is the crucifix. In Catholic countries it is found by the roadside, it holds up the flickering candle by their dead; it is the feature of the decoration of their churches. The way of blessedness is by the way of the crucifix—a visual showing of "the Lord's death till He come!" On the other hand, the central factor in Protestant worship is not the crucifix but the cross. The cross is firmly imbedded in the hymnology, the confessions, the prayers and the sermons of Protestant denominations, but one will look in vain for any suggestion of the human form seen on the crucifix. Protestants hold up an empty cross; where then do they show forth the Lord's death?

Christ spoke to living men when he said, solemnly, "*Ye* do show forth the Lord's death." The showing is to be done, not by pointing to some image, to some, often, wretchedly realistic symbol, but by living men and women dying to sin and being made alive unto God. The features of the cross are to be reproduced in Christ's body, which is the church. The cross is empty because your face and your form are to look forth therefrom, "a living sacrifice, holy, acceptable to God, which is your reasonable service."

An empty cross waits for the Christian church to speak its message of forgiveness, self control, salvation, thoughtfulness and faith in God. Is some enemy piercing the hands and feet with nails of cruel hate? Show forth the Lord's death and pray, "Father, forgive them." Is some taunting, thoughtless companion making fun of a young man's Christian confession, does disturbing doubt cast into his teeth the question of his faith in God; is he tempted to lose self-control and take some soothing narcotic of the world's brew to deaden conscience? Show forth the Lord's death, be the hero, hold on, refuse to drink. Accept the challenge of the empty cross.

As the multitudes crowded about the Mount of Calvary they saw five elements in that cross which revealed them to themselves. They were reflected in the mirror of divine love. They felt sin as never before; they saw heroism raised to its highest power; they heard love speak in matchless compassion; they felt the beauty of human friendship; they watched the glorifying power of a consciousness of the unfailing presence of God, the Father; they returned smiting their breasts in contrition, feeling "This was indeed the Son of God." That many were sincere in listening to the message of the cross was apparent when they gave themselves over to the power of God under Pentecostal preaching.

But what do people today usually see in the empty cross? Let Ian Maclaren answer: "It is wrought in gold and hung

from the neck of light-hearted beauty; it is stamped on the costly binding of Bibles that go to church in carriages; it stands out in bold relief on churches that are filled with easy-going people! It has become what Jesus would have hated, a source of graceful ideas and agreeable emotions." It is too often a featureless, voiceless thing. Is a Romanist crucifix any worse than a Protestant caricature?

Let the people who pass the church's door, who sit from time to time in its pews, who mingle with Christians in everyday life see the sacrifice of Christ, not in crass realism, dead on a crucifix, but living in every feature of a Christian's daily activity. "*Ye* do show forth the Lord's death, till He come."

In Brief

Our Easter issue, March 29, will contain an Easter Apologue by Dr. Henry van Dyke; The Common Ward, an Easter story, by Mrs. Annie Hamilton Donnell; a poem by Frank Dempster Sherman; The Child's Idea of God, by Mary Bronson Hartt; and a reproduction of several of the Abbey pictures of the Search for the Holy Grail.

The students who went to Toronto are spreading the fire of that great meeting among the churches. It will do the boys and girls good to tell the churches about it. It will do the churches a vast amount of good to hear first-hand testimony.

We are having ample evidence that the optimists will shortly possess the land. Were it not for the fact that our approaching Good Cheer number seems likely to bulge with hope and cheerfulness, we should have been tempted to include in it Mrs. Donnell's charming little story, "The Beautiful Twin," which appears on our children's page this week. The little "Twin" belongs with the company of confirmed optimists.

At the Toronto Student Volunteer Convention a Baltimore pastor brought down the house with this apt illustration of the church which has a name to live but is practically dead. In one of the southern conferences a certain church has for many years sent in its annual report in substantially this form: added by baptism 0, by letter 0, dismissed 3, died 3, amount raised for state missions 0, for home missions 0, for foreign missions 0. The report invariably ends thus: "Brethren, pray for us that we may continue faithful to the end." "A very appropriate prayer," commented the speaker, "in view of the fact that the end cannot be far off."

The Christian World of London deprecates the transfer of Canon Gore from Westminster to the see of Worcester. It fears that what the Anglican Church will gain in administrative strength all branches of the church will lose in theological thought, and it adds: "In the present intellectual need of the church it ought to be an axiom that no man on whom has fallen the mantle of the theologian should discard it for that of the administrator." This is a suggestive dictum, revealing what *The Christian World* believes to be the greatest present need of the church universal, namely, restatement of theology in terms of today and with the light of the immediate past transforming it.

We infer from the sermons being printed now in the Brooklyn *Eagle* that the clergymen of that city are deeply impressed with the recent revelations of youthful depravity in the city of churches. Dr. Hillis, in a striking sermon on The Debt Parents Owe to Their Children, told of a parent who had said to him the week before, with broken-hearted contrition: "For twenty years neither myself nor my family have paid attention to Christianity. And now I have learned to my sorrow that the Christian church is the only place to bring up a family. . . . If I had ten sons I would compel them to marry wives reared in the Christian Church and Christian home, who have the Christian method and Christian spirit of rearing children."

The Universities of Oxford and Cambridge, as proprietors of the Revised Version of the Bible, are said, by the London *Examiner*, to be doing all they can to prevent the introduction of the American Revised Version recently issued by Thomas Nelson & Sons. English seekers for the American Version have been informed that the firm dare not send them to England, inasmuch as the universities have served notice on the firm that they will be considered contraband, and that one consignment sent to Edinburgh has been confiscated. Confiscated by whom? one is tempted to ask. Does British law prevent an Englishman wishing to use a Bible made in America from receiving what he has ordered? That is "protection" with a vengeance in a free trade country.

It will be recalled that while the pope, in his encyclical on the social problem issued early in 1901, heartily commended the movement for Christian democracy, as he was pleased to call it, he had nothing but condemnation for socialism. Archbishop Corrigan of New York has felt it necessary of late to take up this matter, and, of course, has followed in the way marked out by Leo XIII. The same policy was revealed clearly at the Chicago Federation of Catholic Societies meeting recently, when, after a spirited address by Rev. Dr. A. Heiter of Buffalo, N. Y., a leader in the Catholic working men's movement, resolutions condemning socialism and indorsing the effort of the church to organize working men's societies was passed. Bishop McQuaid of Buffalo has just issued a pastoral against socialism.

The overture of the General Assembly of the Presbyterian Church (North) now being voted upon in the presbyteries, which calls for the creation of a special judicial body of fifteen members with final power to dispose of cases of doctrine and discipline, is not meeting with approval by the presbyteries, the presbytery of New York having recently joined the opposing forces. The most ardent champion of the overture in the presbytery of New York was an ultra-conservative, and it has other prominent supporters in that wing of the denomination, notably Rev. Dr. R. M. Patterson of the presbytery of Philadelphia. But the tide is not running with those who believe in it as a good thing considered in its theoretical aspect. The presbyters are disinclined to let power pass out of their hands into the hands of fifteen men, however expert they may be. The anomaly, however, of having the General Assembly make the laws and interpret them also remains.

Readers of the Boston *Herald* bearing the date of March 12 learned on the first page from Special Correspondent Henry MacFarland that the Administration had won its fight in the House for Cuban reciprocity, while on the sixth page they were informed by Special Correspondent Henry Loomis Nelson that the majority of the House Republicans were aggressively opposed to the grant of any relief for Cuba. Wouldn't it be a good plan for the two Henrys to consult a bit every evening before filing their dispatches for Boston, or does the *odium politicum* color the findings of even the best of Washington correspondents? As for ourselves, we have hitherto found Henry the First a pretty satisfactory authority on Washington matters, but since Henry the Second began to consume a column every morning with his somewhat direful ratiocinations we who have not yet established a special wire to the national capital are somewhat in a strait betwixt the two.

The churches of the Northern New Jersey Conference have turned attention to the gambling evil. Their committee on applied Christianity addressed a circular to each church at the beginning of the year, calling attention to gambling as a flagrant and a spreading evil to be combated, and asking if the time had not come when an anti-gambling pledge is as desirable a step in reform as the anti-drinking pledge. For a campaign document in this movement the New York League for Social Service, of which Dr. Josiah Strong is president, was requested to prepare a penny leaflet, suitable for use in Young Men's Christian Associations, young people's societies and schools. This has just been issued, and the first edition of 3,000 was exhausted in three weeks. One church took 500 to circulate. The subject was taken up at the meeting of the conference in Newark, March 12, when Mr. Anthony Comstock, secretary of the New York Society for the Suppression of Vice, made a strong and touching address on Gambling *versus* Public Morality.

We are glad to inform our readers that a letter just received by us from Miss Ellen M. Stone and a cablegram from Rev. J. H. House of Salonica justify us in the belief that we shall receive in due time authoritative accounts by them, for use in our columns, of their experiences with the Bulgarian brigands who abducted Miss Stone. A communication from Rev. E. B. Haskell says: "Ransomed captives seem remarkably well. Miss Stone is troubled some by a knee which was hurt by a stumble the night she was liberated. It does not seem serious, however." Miss Stone's message to her mother, just received at the Chelsea home of the family, reads thus:

SALONICA, FEB. 28, 1902.

My Own Blessed Mother: With all my heart I thank God for the opportunity to write you once more. Mrs. Tsilka, Baby Elenchie, and I are pretty well, and full of happiness and thankfulness to be *free*. All of our friends, too, are so much rejoiced that we can but marvel at the strong bonds which make all hearts one, the earth around. With love to all friends. Your daughter,

ELLEN M. STONE.

Now who'll be the first to give a silver cup to Baby "Elenchie," named after Miss Stone?

Talk about the insignificance of trifles! There are no trifles! A misplaced comma in a recent paragraph on work at Berkeley Temple, Boston, made it appear that cases of need outside its parish, when reported to the church by relief agencies of the community, would be cared for by that church—which is precisely the opposite of what it undertakes to do. It is a difference involving an important principle which is insisted upon by the pastor in a standing notice in Berkeley Temple's weekly calendar. The policy is "to give relief to our own people in cases of need" and in cases not of the church's own people to co-operate faithfully with relief agencies of the community, by notifying them of such cases and helping in every way possible to secure the right relief as the proper relief agencies deem advisable. "The true aim of a church in cases not of its own people is to work with and through the agencies provided by the Christianized community, rather than to try to substitute its efforts for the specialized provisions which Christianity has taught the community to make." This, in our judgment, is a wise and necessary discrimination. It puts the church in the right attitude as respects its purpose towards the relief of physical distress, while at the same time it emphasizes the already established machinery of relief.

The Next Struggle in China*

An Interview with a Chinese Official who Speaks His Mind Plainly

By Robert E. Lewis, M. A.

Mr. Robert E. Lewis graduated from the University of Vermont in 1892. In 1898 he was appointed secretary of the Y. M. C. A. in China and charged with the responsibility of furthering that organization's ends throughout the empire. He resides in Shanghai and is in intimate touch with the reform party among the Chinese, and has intimate sources of information such as few Americans have.

Seating ourselves on opposite sides of a square table, the Mandarin and I sipped tea until the attendants had withdrawn, and then launched out into the subject of the interview. I was talking with an alert, splendidly groomed man, whose English had none of the brogue which betrays a German or a Frenchman, but which seldom trips up a well-educated Chinese. This man belonged to the *yamen* (official residence) of a guardian of the heir apparent, a *yamen* famous for its sympathy with modern education and commerce. During the interview he repeatedly said that he was speaking not only his own mind, but also the mind of progressive officials generally.

Our conversation drifted to the internal problems of China. "In the present condition of Chinese official practice it would be better for the lower classes if partition took place. But it would not be better for China as a nation." I was startled at this frank avowal, but remembered that I was talking with an official who had been an ardent opponent of Li Hung Chang and his school. I was speaking with a patriot who was open-minded enough to recognize the abuses which abound in his land.

As we passed on to the missionary question he agreed to speak without reserve, quite as though I were not a Christian. Said he: "Most of the criticism of Protestant missionaries is from foreigners. Very little is said against them by Chinese. We know their work is for the good of our people. We do not feel the same toward the Catholics. Their principles are different."

"What is the chief cause of the persecution of foreigners?" said I. He replied that, viewing it from the Chinese official standpoint, he thought it almost wholly arose out of the political influence of the priests. He urged and repeated the statement that he had formerly been most "open-minded on the subject," that he had traveled extensively in the service of his government in America and Europe, and that he had no instinctive prejudice against Catholicism. He himself was a Confucianist. "But," said he, "the coming struggle in China will be a religious war. It cannot be helped. We officials are already aware of it. The political encroachments of the priests, backed by French consuls and by French power, is combining every one against them."

I expressed doubt of this. He then took up in detail the growth of the power of the priests until they secured co-ordinate rank and titles with Chinese officials, through the French minister at Peking. "Wherever there is a priest or a bishop there is a foreigner who ranks with our magistrates and viceroys. The priest insists on the protection of his converts; he cannot be denied his claims whether his converts are right or wrong. The priest has the power of France back of him."

I asked the Mandarin, whose earnestness had risen to a point of intensity, to show me how the matter worked practically. He recited repeated instances which had come under his notice, and I reproduce one. A Mr. Say fell out with an upper clansman over the boundary line of their homesteads. As Mr. Say could not take his case to the local magistrate without expending much money, he became a catechumen in the Catholic fold near by. After a few months of exemplary conduct, he was admitted as a member. Within the year he represented to the priest that he was suffering intentional and grievous damage at the hands of a heathen relative because he had become a Christian, and he sought the help of the priest. The priest at length wrote asking the magistrate to kindly see that Convert Say received justice. After due investigation, the magistrate replied that it was not a case of religious persecution at all, that Mr. Say had been in the wrong from the beginning, and that the clan court had decided against him. It appeared to the clan that he had probably become a Catholic to secure the support of the priest in his favor. The priest, however, pressed the case to such a point that the magistrate must either decide in Say's favor, or provoke the priest to appeal to the French consul to have the magistrate removed from office for aiding and abetting persecution. Said my informant, "But, as it happened, I belong to that clan myself, though living in another part of China. The magistrate reported his predicament to me, and, as both Mr. Say and the other litigant were of the same clan, I was able to learn the exact facts. Mr. Say had been playing a sly game, and the priest having learned that I belonged to the family and was likely to take the case up wrote to the magistrate entirely withdrawing his claim in favor of Say. But suppose I had not taken the case up. The magistrate would have been forced out of office, or, to save himself, would have been compelled to render an unjust decision."

I asked the Mandarin if such cases were not the exception. He replied that wherever there was Catholic work there was an *imperium in imperio*. "The future war in China will be a religious war; it cannot be helped. France will continue to back up her religious-political missionaries; magistrates, being weak, will continue to give way; the people will combine against their oppressors—and you'll have war."

I asked him if the opinion he expressed about the Catholics was personal or general. He replied that it was the common opinion of the officials of China; he scarcely knew of an exception.

I asked him whether, in his opinion, missionaries should be forbidden to work in China. "It can't be done. France would not think of doing it, and an American President who should advocate such a policy would not receive a handful of votes at the next election. Then, too, it is entirely good for China to have Protestant missionaries." My informant said that he had once held very charitable ideas on the subject, but that Catholicism in a weak country like China was an entirely different thing from Catholicism in America.

We turned the conversation to the solution of this vexatious question, and this is the most important part of the interview. "It must be recognized that exterritoriality cannot be abolished. We know you foreigners cannot trust yourselves to our magistrates. No intelligent Chinese official advocates it. It may come in the future, but it is not a subject for practical discussion now. The most honest court in China is the Shanghai Mixed Court. Chinese get justice there where they would not before their own magistrates."

The Mixed Court in Shanghai tries Chinese cases, and cases of foreigners against Chinese, and consists of a Chinese judge sitting with an American or European vice-consul. The black-eyed Celestial opposite me then proceeded to say that the only solution for the religious-legal question was a joint convention between the four missionary nations having regular consular services in China, to the effect that each ecclesiastical case in which a foreigner participates must be referred for hearing by the local magistrate to the nearest port, where it must be heard before the Taotai and the consul, or the two consuls and the Taotai, as the case might be. "In this way," said he, "the priest would not be able to bulldoze the court, and justice would be reached. The defeated party in each instance should pay the expenses of carrying the case up to this Mixed Court, and after a few experiences I believe the number of religious cases in law would be greatly reduced."

"What would you do in the case of interior provinces having no ports or residential consuls?"

"I would have America, England, Germany and France appoint a certain number of consuls with judicial powers, whose whole time should be given to holding stated sittings in the interior."

I recognize that many of my readers will be tempted to taboo this discussion as probably originating in bigoted sectarianism. But I call attention to the additional fact that in my travels in all parts of China, and in interviews with over a thousand missionaries, I have found this religious-legal question to be one of constant and increasing proportions.

Here, then, is the statement of the

* The interview embodied in this article was held with a Mandarin whose peculiar and significant relationship to the problems discussed makes it impossible to use his name. R. E. L.

problem. Manifold are the difficulties of a permanent adjustment. Unscrupulous educated or ignorant Chinese will continue the attempt to gain, through unsuspecting foreigners, the protection of the new religion's stronger arm. The great problem of the church in China is not how to get converts. By making the requirements for admission as easy as they are in America every denomination could add thousands of members to its roll. The great question is how to keep men out of the church—how to keep out all but the really converted, and the really converted Chinese believe the words of Jesus to be good policy as well as good gospel.

Shanghai, China.

A Fraternal Word

By Rev. William H. Davis, D. D.

The transfer of Christian ministers from the pastorate to professorships in colleges and seminaries is not so frequent but that the going of Rev. Edward C. Moore, D. D., from the pulpit of the Central Church in Providence to a chair of theology in Harvard University is a notable event. While the scholarly instincts and training of Dr. Moore make this academic promotion a natural one, yet it has required a thrice repeated call to win him from the church where his splendid ministry of thirteen fruitful years has just culminated.

Although born in a Presbyterian manse some forty-five years ago, in the suburbs of Philadelphia, where his father was an honored pastor, the blood of eight generations of Congregational ancestors on the mother's side flows in his veins. Added to this goodly heritage were the college days at Marietta, because near to the parsonage, four years of teaching in the high school of that city, a theological course at Union Seminary, where, in 1884, he received the fellowship prize of his class, which gave him two years of special study in Germany, with Harnack and Schurer.

Upon his return home Dr. Moore became pastor of a Presbyterian church in Yonkers, N. Y., whence, in 1889, he was called to the pulpit of the Central Church, Providence, distinguished by the long and noble ministry of Dr. Leonard Swain, and later by that of Dr. Harris, now president of Amherst College.

To keep the high level of such intellectual traditions, to furnish leadership in the difficult enterprise of church building in a newer part of the city, and at the same time to make those adjustments demanded by new thought and enlarged opportunity, these were the tasks laid upon the new pastor, and the record of these years in the rapidly growing membership and increased benefactions of the church reveal the fidelity and success with which these labors have been accomplished.

And while in this widening ministry the pulpit has been his "throne place," attracting an increasing number of earnest, thoughful men and women, who, drawn by the fearless and catholic spirit of the preacher, have felt the rare fitness of his sermons to their intellectual and spiritual needs, yet the work of Dr. Moore as a pastor and a friend has been so manly and sympathetic with young and old alike as to make it difficult to say in what relationship he is most esteemed among his people.

For his personality as well as the abounding life of his church have overflowed upon the civic and social and missionary needs of the city with an unmeasured devotion which makes his going a public sorrow, and in no place will this personal quality be more missed than in the reverent and inspiring conduct of public worship, which under his leadership has so long characterized the services of the Central Church and done so much for its devotional life. Only a pastor can appreciate the wrench which comes to a minister and his people in the sundering of these shepherding ties of labor and love and worship, whereby they have grown together in bonds which abide, however the skies may change.

It remains to say a word regarding the work to which Dr. Moore has been called in Cambridge. The Parkman chair of church history was founded by Samuel Parkman, an old Boston merchant, who in 1813 gave to the newly established Divinity School a township in Maine, containing some 23,000 acres, and valued at $20,000. Later this endowment fund was somewhat enlarged by his son, Rev. Francis Parkman, the father of the distinguished historian. It is to this chair and department of instruction, in which for many years he has been a special student, that Dr. Moore goes with the fullest academic freedom as an evangelical Christian scholar.

This catholic attitude of the university in its theological teaching will be a surprise to many, for its Divinity School has been so long associated with Unitarianism as to be identified in the public mind with the liberal tenets of that church. But however it may have been in past years, today the temper of the university is broadly tolerant and nonsectarian in all matters of faith, and it welcomes to its teaching force Christian scholars from all branches of the Christian Church. As its distinguished president has well said, no other position is tenable for a great university; it cannot be anchored to a single denomination and yet be free to follow truth wherever it may lead.

It need hardly be said that Dr. Moore is in full mental and spiritual accord with this scientific position as regards theological teaching, while he goes, as he reminds his people in his sermon of resignation, "to stand in all earnestness and fidelity for those views to which I with all my heart and conscience belong."

Whatever may be the effect of this "open door" policy upon the denominational seminaries, it certainly is an experiment consonant with the spirit of the time in all other lines of investigation and adapted to the atmosphere of a free university. In harmony with this spirit, Dr. Moore will broaden the boundaries of the history of the church to include the great modern movements in philosophy, natural and social science and criticism, with special courses upon the literature and institutions of the early church and the later developments of Protestantism, etc. In preparation for this new work in the coming college year, Dr. Moore will spend the summer in England and Germany, and also complete the lectures to be given before the Lowell Institute in next winter's course upon The New Testament in the Christian Church. We realize the manifold and pioneer labors which these studies will impose upon the time and strength of our friend, but even more do we sense the possibilities of the manly Christian influence which it will be his to exert upon the student body at Harvard. And while we shall hope to keep his genial presence in our church fellowship and his counsels in our great missionary board, of whose Prudential Committee he is a most valued member, we, his brethren in the ministry, wish him Godspeed in this new adventure of Christian scholarship and knightly service "for Christ and the church."

Eliot Study, Newton, Mass.

Christian News from Everywhere

The sympathy of all friends of Protestant missions in Japan will go out to the Reformed Church, whose mission school for girls at Sendai, Japan, has been destroyed by fire.

It is estimated by a competent English statistician that during the past year the Sunday schools of the Free Churches of England lost 584 teachers and 11,046 scholars, and the Established Church 3,637 teachers and 23,429 pupils.

Prof. W. W. Ramsay will be the next lecturer on the Murtle Foundation at Aberdeen University. His subject will be The Education of Christ. The title implies a point of view which Scotchmen of generations not very remote would have considered shocking.

It is pleasant to note gifts to the theological schools, not over numerous nowadays. Yale has just received $5,000 from Mrs. W. B. Hatch as a memorial of her father, the late Prof. N. W. Taylor, and Hartford has received $3,000 from the estate of the late Rev. C. L. Tappan of Concord, N. H.

The nucleus of a new church, the Oratorio of San Paola, has just been inaugurated at Piacenza, Italy, due to the earnest effort of the Bishop Miraglia, called by many the modern Savonarola, until recently a Roman priest, but now encountering persecution as he seeks to forward the interests of a purer faith.

During the past four years Mrs. Gulick's Spanish School for Girls has been in Biarritz, in France, but this winter a good location in Madrid has been found, and two adjoining lots have been purchased. On one of them is a house which, with additions, may be used until funds are raised for a building adequate to the needs of the institute.

Dr. H. G. Guinness of London reports successful work in Queensland among the Kanakas. These South Sea Islanders go to that country to work on the sugar plantations, and many accept the Christian religion. At Brisbane, Sydney and Melbourne the people responded heartily to his calls for money to fit out a steamer for the Congo.

At present, out of the 100,000 Chinese in the United States, 1,600 are Christians. Much is being done in the hope of Christianizing the 98,400 who are worshiping the gods of their fathers. Evening schools have been instituted, and the homes for Chinese slave girls have rescued 1,000 girls and women. Kindergartens and King's Daughters are also doing their part.

The Modern "Imitatio Christi"

The Limitations and Defects of Certain Popular Presentations of Christianity

By Professor Hugh M. Scott

Professor Scott has for a number of years occupied the chair of ecclesiastical history in Chicago Theological Seminary, and has been one of the most forceful and useful members of the faculty of that institution. He has taken a prominent part in denominational affairs, locally and nationally. His exceptional familiarity with historic and current religious movements in this country and abroad, especially in Germany, imparts special worth to his utterances, spoken or written.

Men of very different schools are telling us in growing insistence that Christianity consists in doing what Jesus would do. Tolstoi does so. W. T. Stead calls "What would Jesus do?" "the most convenient summary of the Christian religion, the smallest of all small catechisms." Professor Herron regards the Sermon on the Mount as a political manifesto. Mrs. Ward would have all preachers imitate the failure of Jesus and Robert Elsmere. Professor Harnack of Berlin has just told us that "not the Son but the Father alone belongs in the gospel as Jesus preached it"; that is, Christianity means trust in God as Father and "following Jesus." A group of French Protestant theologians follow Sabatier in teaching "Fideism," or faith in God and imitation of Jesus. And our brother Sheldon tells us in all his books that "the only right standard for every one is the probable action of Jesus."

Various influences have produced this widespread consensus of opinion. Ritschl and his school teach that the redemptive side of Christianity has been too much preached, and urge men to set forth the ethical side. Such studies, also, as evolution, in science and ethics; comparative religion; the "new psychology," with its religion of adolescence and mental analysis; the revival of pedagogical studies, associated as they are historically with the rationalistic "illumination" of the eighteenth century; the large ignoring of the doctrine of sin and future punishment in much religious teaching; the narrow tendency to teach the love of God, to the omission of such intellectual attributes as wisdom and power and such moral attributes as holiness and justice, also making Jesus the incarnation only of divine love; the spirit of individualism among our people and the power of material things, which makes man feel that he is his own providence; the reaction also from crass materialism and the growing conviction that rich men and wise men owe a debt to society such as Jesus taught; finally, the rejection of all natural religion by some of those who cry, "Back to Christ," and the low estimate put upon Old Testament teachings so as to exalt the sole revelation of God in Christ—all these have prepared the way to regard Christianity as doing good to our fellowmen after the example of Jesus.

Now that there is truth in these teachings none will deny; and that there is devotion and enthusiasm in those advocating them all will admit. In fact, it is the earnestness of the advocate rather than the soundness of his views which often gives them currency. Tolstoi as a barefooted peasant wins more followers than Tolstoi the social philosopher. But to make an answer to the question "What would Jesus do?" embody Christianity, is not a right representation of the gospel. That never was and cannot be now the supreme question for the Christian.

Jesus called the disciples to follow him; but surely that was not synonymous with our asking in daily duties, "What would Jesus do?" The more general call to take up the cross and follow Christ refers also to discipleship, to the spirit of the Christian, to what he is to be, rather than to what he is to do. When a man asked Jesus how to divide an inheritance, he declined to show him. Such ethical details looked toward the legalism of the Pharisees and not the liberty of the gospel. The New Testament does present Jesus as the pattern of holy living for all believers [John 13: 15; Rom. 15: 5]; but it nowhere teaches that we are to put Jesus in our place in cases of doubt, to learn what we should do.

The apostolic Church did not so understand Christ. Paul did not seek to know Jesus after the flesh. Neither he nor Peter appeals to the example of Jesus in doubtful cases of action. They appeal to him in reference to the great spiritual principles which should animate the believer. We should be humble and show loving service, as Jesus did; we should be like-minded with him; and especially, as Peter puts it [1 Pet. 2: 20], we should follow in the footsteps of Christ's suffering.

With the ascension the idea of the kingdom and duties in it was largely supplanted by that of the church and its spiritual service of love. Paul speaks little and John still less of the kingdom of God. Now in the "one, Holy Catholic and Apostolic Church," we are fellow-workers with the apostles and prophets, and not with Jesus. Dr. Denney well remarks: "Surely it is far truer to say that Jesus was not a Christian at all in the sense in which we are, and that the typical Christian is the apostle, not the Master. The specifically Christian consciousness, which has to be scientifically developed by the theologian, is not the consciousness of Jesus; it is the consciousness of reconciliation to God through Jesus."

We walk by faith in Jesus rather than by his example. It is the divine Christ who is with us now, and in an important sense it is true that I cannot ask, "What would the Lord Christ do?" I might as well ask, "What would God do?" Much of Christ's life and work lie entirely outside our powers of imitation. We can never say, "Come unto me," "Thy sins be forgiven thee," "Take up thy bed and walk"; for he knew what was in man and could speak with authority as we cannot. How can I tell what a sinless soul would do in a labor dispute in Kansas, in a political broil in Russia, or in a war for supremacy in South Africa?

Even on the lower plane of a man of genius there is great difficulty. How can an Oriental sage of two thousand years ago give advice to a man perplexed amid the civilization of the twentieth century? Who can say what Isaiah would decide on our annexation of the Philippines, or Socrates on Mormonism, or Alexander the Great on the use of torpedo boats? Tolstoi calls his view of Christian living a discovery, something unknown to the church from Jesus down; even Paul, he says, did not know it.

We are not dealing here with a new problem. Tolstoi was not quite correct when he said his view was new; for, as students of church history know, in the middle ages Catholic piety ran strongly towards the "imitatio Christi." "What would Jesus do?" asked the monk. The answer was evident: he would never marry, he would be absolutely poor, he would shun all secular business, he would be an itinerant beggar monk. And if the example of Jesus is the Christian rule of living, who can prove that the monk was wrong?

They also connected the imitation of Jesus with social reform. Every monastery rested upon the thought of Christian communism. The views of Stead, Tolstoi, Herron, as well as of more evangelical men, can be found in mediæval coloring, uttered by St. Francis, Wiclif, Occam, Dolcino and others. They were preached sometimes in the churches by gentle spirits like our Brother Sheldon; they were harangued again to the masses to incite them to revolution by others, after the style of Professor Herron and Mr. Debs. The reformers, Luther especially, worked their way towards the gospel through the labyrinth of mystic, socialistic, "imitatio Christi" teachings. They left it behind to reach the true Christian position.

The reformers felt the need of more individualistic views of religion; personal faith in a personal Saviour must precede all else. And it was just at this point that the "imitatio Christi" type of religion was weak. To the man crying, "What must I do to be saved?" the inquiry, "What would Jesus do?" gave no relief. What would Jesus do to get free from the guilt and power of sin? The only answer is the story of his temptation. But how can a sinless Man tempted to fall show a sinful, fallen man how to rise? That question must be answered, not only at conversion, but at the point in every day's duties at which we fail. Is it any wonder that the apostle Paul, telling us how he was saved and how he was kept amid all temptations and hardships by the grace of the Lord Jesus Christ, is much more helpful than an appeal to the example of a sinless Christ?

The experience of the saints walks this way. From Augustine to Luther and Calvin and Edwards, it has been the goodly company of the apostles, the noble army of the martyrs that has cheered the saints. This cloud of witnesses has ever encour-

aged the believer as he ran his race, looking into Jesus, the author and finisher of his faith. The great question for the Christian is not what to do but how to do it. Not knowledge but ability is our chief need; and it is Christ in us that gives this needed power. The light that starts from one duty actually done usually shows the next to be performed.

From what has been said it is evident that we are touching two sides of a great subject. Ritschl says Christian doctrine moves about two *foci*, Christ preaching the gospel and the kingdom of God, in which the gospel is realized. Here we have the individual and the social aspects of Christianity. How are they to be related? Prof. J. Weiss, Ritschl's son-in-law and follower, says, instead of an ellipse with two *foci*, Christian doctrine must be called two circles, the one intersecting the other, and these circles of Christ and the kingdom are so far-reaching and include so much that they cannot be grouped into one system. It is the same difficulty which is sometimes felt when the revival method of Christian growth and that of Christian nurture come in contact, or the method of the mission church and that of the social settlement are compared. We believe in personal conversion; we believe also in creating a clean environment and all the good influences of education and neighborly sympathy. There seems at times a tendency to make the method of personal conversion and the mission church identical with the Reformation teachings of justification by faith, and to make the social settlement carry on its work asking, "What would Jesus do?" That alternative should not be pressed, but in all brotherliness and co-operation each should seek to lead the other into the larger view of Christian doctrine and life.

Our Responsibilities in Cuba

By Albert G. Robinson

Mr. Robinson is a journalist with a roving commission, whose work as correspondent of the higher grade has taken him to Cuba, South Africa and the Philippines during the past five years. His assignment this winter has been the study of our "colonial" problems from the Washington end, studying the way in which our executive and legislative departments are adjusting themselves to new conditions, duties and opportunities. His reading of history may not be such as to meet the approval of all who read him, but his fine ethical purpose and first hand touch with facts and men are indisputable.

There is no question whatever of the fundamental desire and purpose of the American people to do the things that are true, honest and just. That they so often fail to do those things is due to their failure to perceive and to appreciate the moral issues involved. The force of the moral issue being grasped, American sentiment becomes an irresistible power.

There is a prevalent belief that the United States interfered in the affairs of Cuba at the request of the Cubans, and that she interfered solely in the interests of Cuba. These are far from being the facts of the case. Our intervention was entirely voluntary. The Cuban insurgents never asked it. They did ask for and urge our recognition of their rights as belligerents, so that they might buy arms and ammunition to continue their struggle for national independence. This we persistently refused them. Whatever may have been the sentiment and the desire of the American people, that which binds the country is the official acts of its Congress and its Administration.

In official documents the ground of intervention is indicated in the following phrases: "Subjected the United States to great effort and expense." "Caused enormous losses to American trade and commerce." "Caused irritation, annoyance and disturbance among our citizens." "Our trade has suffered; the capital invested by our citizens in Cuba has been largely lost." "The destruction [of the Maine] has filled the national heart with inexpressible horror." "In the name of humanity, in the name of civilization, in behalf of endangered American interests, which give us the right and the duty to speak and to act, the war in Cuba must stop." These were President McKinley's grounds for intervention.

We interfered, then, voluntarily in Cuba's affairs, primarily for the purpose of abating a nuisance in our neighborhood, for the termination of a condition which had become "intolerable" to the American people, and which constituted a menace and an injury to American interests. In the fact of that unsolicited interference, and in the fact that our own sensibilities and our own interests constituted so large a part of our object, lies our first ground of responsibility for and obligation to the island of Cuba. Having, in large part for our own benefit, driven out a government which we declared to be bad, we become in all ways responsible for the establishment of a better; and our responsibility and our obligation terminate only with our establishment of that "stable government, capable of maintaining order and observing international obligations, insuring peace and tranquillity and the security of its citizens as well as our own," outlined in these terms in Mr. McKinley's war message. Having taken from Cuba, primarily for our own benefit and incidentally for hers, such government as she had, we are at least morally bound to insure her a better one.

Behind this assumption of responsibility there stands the declaration, distinctly stated, of Article 1 of the Paris Treaty, that during its term of occupancy the United States "will assume and discharge the obligations that may under international law result from the fact of its occupation." This implies also that, when such term of occupation shall cease, the American government shall turn the island over to its successors in a condition which makes it possible for those successors to establish a government which shall present at least the germs of that stability and security required by the conditions which we impose upon it.

A third evidence of obligation and responsibility appears in the terms of the Platt Amendment, imposed upon the Cubans against their will, and constituting the island a protectorate of the United States. Cuba is bound to certain acts, restricted by certain limitations, and portions of her territory are to be occupied by American forces, "to protect the people thereof," as well as for the defense of the United States. The third clause of that treaty, in giving to the United States the right of intervention, makes the United States a responsible court of appeal, responsible for law and order, and under expressed obligation to see that Cuba duly fulfills the duties imposed by Article 1 of the Treaty of Paris.

A fourth demonstration of our obligation lies in the fact that, although contrary to our pledge as expressed in the Joint Resolution, we have for the three years of our occupancy exercised every attribute of "sovereignty, jurisdiction, and control." We are the self-constituted receivers of the government of the island. Her political and financial affairs were in disorder when we assumed that position. Those affairs have been administered with honesty and fidelity, if not with wisdom. But we have failed in the one essential feature. We have utterly neglected the industrial welfare of the people. We have sought to cure an economic ill by the use of political plasters.

We are boastful of our street sweeping and our school establishment in the island. But they have been done at the expense of the economic life of the island. This has long been realized by the Cubans themselves, and by a few observers who have made careful and thoughtful study of the island and its conditions. None will deny the advantages of education and of sanitation. Nor will any deny the manifest impossibility of maintaining a successful government on a basis which consists of clean streets, schoolhouses, an impoverished people, a stagnant commerce and an empty treasury.

By every step in our relations with the island for the last four years we have made ourselves morally and legally responsible for Cuba's political and industrial welfare. To fail now in providing for the maintenance of her economic life is to fail to justify our original interference in her affairs. For us as temporary trustees to turn over to the legitimate heirs and owners an island industrially wrecked, a government whose only assets are clean streets, schoolhouses and obligations which restrict the freedom of the Cubans to effect treaties with any other power than our own, is to write a page in American history which has no parallel in our past records. We are responsible for the life of the new government, and that life is impossible upon a basis of the bankruptcy of the island's industries.

Touches of Three Cities

BY H. A. B.

Toronto

Though Toronto, much to the mortification of its inhabitants, presented to the recent attendants upon the Student Volunteer Convention a run of extremely disagreeable weather, they could not well escape the impression that they were tarrying in one of the noblest and most delightful cities of North America. There are, perhaps, not half a dozen others on this continent where one would more willingly make his home. Its position at the northwestern corner of Lake Ontario means much as respects transportation facilities and accessible summer resorts, while as regards the two chief interests which a man considers when he is contemplating his human environment, namely, religion and education, Toronto stands well to the fore. Toronto University, with its numerous affiliated institutions, is one of the largest educational plants in Canada or the United States and stamps an intellectual character upon the entire city. They are religious, too, in Toronto, in the good, old-fashioned way. They have the English respect for the church and other ecclesiastical institutions. A secretary of the American Board, who addressed two large audiences on the rainy Sunday of the convention, was told that large congregations are the rule, and not the exception, at nearly all the Toronto churches. It is as decidedly Protestant as Montreal is Catholic, and there is a robustness about the Christian life which we in the states might be tempted to envy.

The Anglican Church is fairly strong and aggressive, but marked in the main by a liberal temper. Bishop Sweatman, before the meeting of the Volunteer Convention, sent out a special prayer in its behalf to the clergymen of his diocese. Some of the ultra High Church rectors objected and appealed to the archbishop for relief. But this prelate, too, was broad-minded enough to declare that it was their meet and bounden duty to pray for such a gathering. Of the non-liturgical churches Presbyterianism seems to be well in the lead. It has a strong ally in Knox College, at the head of which is President Caven, a man of conservative personal convictions but irenic and progressive, after the fashion of Principal Rainy and the late Professor Davidson. Indeed, the flavor of Presbyterianism in Canada reminds one of the Scottish type. It is earnest and evangelical, but responsive to the new learning. There have been frequent enough communications with the seats of learning on the other side of the ocean to serve as a leavening influence. Prof. J. E. McFadyan, who has just issued a volume in the series edited by Professors Sanders and Kent, came to Toronto only a short while ago from association with George Adam Smith, whom he, though a considerably younger man, resembles in both his intellectual attitude and his clear and beautiful literary style. So long as he can go on writing devotional articles of the high quality of those now appearing in the Toronto *Westminster*, he is likely to escape heresy trial.

Detroit

Congregationalism in Toronto has had its ups and downs, but through them all a stanch body of laymen, and laywomen too, has upheld the denominational banner and adhered to the idea that they have a mission. The Bond St. Church, where Morgan Wood, now of Cleveland, preached to such great audiences, is now ministered to by Rev. James Logan Gordon, formerly secretary of the Boston Y. M. C. A. He also faces every Sunday about as many persons as the house will conveniently hold. Rev. T. B. Hyde is inciting Northern on to larger service with a zeal to be expected of one who in his student days at Mt. Hermon came under D. L. Moody's influence. Its foreign missionary interest is attested by the generous response it gave to Mr. Wishard's plea on the Sunday of the convention.

From Toronto to Detroit is only a night's journey, but it marks the transition from the quiet, dignified ways of a city dominated by English Protestantism, to the smart, feverish life of a distinctively Western American metropolis. Yet Detroit would not be a bad place to live in either, so far as natural attractions go. To a Congregationalist the first objective point is the old First Church, where Nehemiah Boynton maintains his genial sway, exercising in fact, if not in name, the functions of bishop of all Michigan. He has not lost a scintilla of his denominational enthusiasm by his transfer so many miles to the west of New England. He still adheres to the idea that the Congregational polity demands occasional colonization, and acts upon it, too, for he is just about to send out from the old First a fine delegation of sixty persons to help form the new organization further out on Woodward Avenue. Of its practical management Dr. Boynton's assistant, Rev. J. W. Sutherland. D. D., is taking vigorous hold. It is as strategic a point for a new organization as is to be found in any city, and the neat temporary building is already well filled by the Sabbath congregations. Though Presbyterians are far stronger in numbers and in finances in Detroit than most of the other denominations, they confess that in this field at least Congregationalists have anticipated them. At one of their ministers' meetings the other day, when the possibility of beginning an enterprise in another section of the city was being canvassed, one of the brethren took occasion to remark that the Congregationalists of Detroit were pre-empting the earth.

The denomination certainly makes a creditable showing already in the eight churches which encircle the city, to say nothing of the vigorous and fruitful work for Poles going on under the supervision of Rev. N. S. Wright. I had the pleasure of meeting the pastors and representative laymen at a meeting of the Congregational Club. This institution has recently been revived by Dr. Boynton, who is operating it in a sensible way. The expensive hotel dinner is eschewed, and a simple repast, costing twenty-five cents, serves as a very satisfactory gastronomic feature of the occasional meetings. The brethren come in from considerable distance around Detroit. Rev. C. S. Patton of Ann Arbor and some of the other brethren journey an hour or more and stay up till after midnight in order to avail themselves of the privileges of membership. The fact that the prevailing theological and practical tendencies in the churches of Detroit as a whole are distinctively conservative draws the Congregational forces all the closer together as under the leadership and example of Dr. Boynton they try to unite a reasonably progressive spirit in matters of faith with an aggressive and spiritual church life.

Chicago

That the greatness of Chicago keeps pace with its bigness one would fain believe, despite some appearance to the contrary. I doubt if the pulpit of the city weighs as much proportionately as it did a few years ago, when McPherson, Henson, Bristol, Noble, Goodwin and Hillis were its representative preachers. Death, advance in years and the superior attractions of Eastern cities have produced many changes. Dr. Gunsaulus is still as potent a force, however, as ever, and draws large congregations to Studebaker theater. Since his prostrating illness of several years ago there has been a decidedly deeper note in his preaching. Not a few, too, among the newer and younger ministers are gaining the ear of the community.

From the point of view of libraries and educational institutions and social settlements the outlook is bright. Such institutions as Gertrude House on the North Side, Hull House and the Chicago Commons on the West Side radiate influences that make for social and personal betterment. Chicago University continues to sweep into its omnivorous maw one educational plant after another. Armour Institute is about to abandon its property on Thirty-first Street, and walk into the alluring parlor somewhere up in the vicinity of the Midway which President Harper will prepare and garnish for it. Our own Congregational Seminary has not found it necessary yet to make an offensive or defensive league with any other institution. Indeed, I judged from a few minutes conversation with President George, who is vigorously grappling with his new problems, that, in his view, it would not be a bad plan for one or two of the four seminaries that might be spared from New England without jeopardizing the foundations, to join forces with Chicago Seminary. Dr. George cherishes progressive ideas touching the function of a modern theological seminary. Under his administration a gain not only in the number, but the quality of the theologs is likely to be registered. The regular work of the school proceeds strongly, and its two new related departments, the school of church music and that for the training of deaconesses, have begun auspiciously. The former has at its head Prof. W. B. Chamberlain, a man of untiring energy and dauntless enthusiasm, who is now putting in operation ideas that have been long maturing in his mind. He believes that a well-directed school can be made of great service to the churches through affording competent musical training to ministers, their wives, their assistants and lay-workers, men and women. Already under the roof of the seminary is being illustrated daily the generic idea of the school. At the noon chapel service a high order of music is maintained. The liturgical element combined with the devotional and Scriptural make the half-hour of worship restful and uplifting.

Evanston's literary and educational treasures may be fairly considered as a part of Chicago's resources, even though just beyond the city limits. This Methodist center makes a delightful suburban retreat for Chicago's busy workers. Of late the man on the teaching force of Northwestern University most in the public eye has been Professor Pearsons, who questions the miracles of Scripture, but there seems to be far less agitation on the ground with reference to him than has been observable in other parts of the country. Meanwhile the steady work of professors and instructors, affecting a student population of nearly 2,500, goes on productively. Here many Methodist ministers in the West receive training from such able scholars as Pres. Charles J. Little and Prof. Milton S. Terry. The seminary occupies a midway position between the liberality of Boston University and the conservatism of Drew. Dr. Little sparkles in private conversation, and during my half-hour in his charming home keen and pungent comments on the present theological and ecclesiastical situation welled up from a mind erudite and discerning. It must be a pleasure to sit in his classroom, for he has the quality of Roswell D. Hitchcock and George P. Fisher.

That evening Prof. H. L. Willett was lecturing at the First Church, and at the suggestion of Dr. Loba, who is still brimming over with enthusiasm touching missions in India, I dropped into the auditorium, to find it filled with a company that represented the culture and social prestige of the place. Professor Willett has achieved a deserved popularity all about Chicago as a teacher of the Bible. He looks every inch the modern city man, and his grace of manner is supplemented by a rare power of grasping and setting forth the pith of the Scripture text. He described Christ's interview with the woman of Samaria, and, as with the modulations of tone and dramatic skill of an Edwin Booth he de icted the familiar scene, it glowed with new meaning. No wonder that people are as eager to hear such a man portray the life of Jesus as to spend the evening at the playhouse or around the whist table.

Dr. Washington Gladden at Yale

The Lyman Beecher Course on The Pulpit in Its Relation to Present Social Problems

A second time Dr. Gladden has come to Yale Divinity School as Lyman Beecher lecturer. His first course, given in 1887, makes his book, The Tools and the Man. That course treated of the industrial question, to which all other social questions have reference. The present course of lectures has treated the various phases of the social question which constitute the problems of the working pastor. The emphasis has been placed on the regenerating power of the Christian law of love, realized in social relations, and the supreme value of the soul life.

LECTURE 1. RELIGION AND THE SOCIAL QUESTION

Dr. Gladden declared that the fact that there is a social question is a hopeful symbol. A reconstructed social order may be the need. The sane sociological reformer, like the theological, must learn the lesson of evolution. Disorder and discontent are due largely to the fact that Christians fail to recognize that the law of love governs the whole of life, industrial, commercial, political; and, in part, to the emphasis placed on individual responsibility in the Christian life. Social ideals need to be brought clearly before the Christian mind. Through an experience of a spiritual order, which is the social order, our faith in God must be wrought out. The church should inspire its members to assist in outside organizations of social reform, and encourage its minister to keep it well informed as to the institutions and customs of society. It is the religion of economic social science that the minister is to preach.

LECTURE 2. THE CARE OF THE POOR

The chief problem is with the poor who live outside the churches. This number has been constantly increasing since the Civil War, because of the shifting of industry, the multiplying of machinery, the stress of business competition and indiscriminate charity. The churches have important business with the poor, whether worthy or unworthy. Much may be done by the local church on its own impulse. From a company of volunteer visitors a friend should be provided for each family. The deepest need of the poor is spiritual, not material. The want is for friendship, hope, self-respect. Character is the thing to be saved. Movements of church federation and the co-operation of all present charitable organizations will assist the work. Our cities should abandon legal outdoor relief, or enter into alliance with volunteer charitable organizations, allowing them to do the work of investigation. Public authorities are often too few to perform this work, and it can be done only by those who have a high sense of spiritual value.

LECTURE 3. THE STATE AND THE UNEMPLOYED

Periods of industrial depression, occurring periodically, cause much suffering. At such times private charity may be inadequate. Relief should come in the way of giving employment. Discernment must be made between those willing and those unwilling to work by an adequate work test, impartially applied by the public authorities. For the willing compensation for labor should be given in provisions, at a lower rate of remuneration; the state not releasing those to whom it gives assistance from vigilance and enterprise in finding their own employment. The unemployable have determined to put themselves as burdens on society. Society should undertake the discipline of such in institutions for training in industry. For the incapable, training schools are needed. Society from the motive of safety must labor to reclaim such to fitness for social service. For us the deeper motive is the salvation of the souls themselves. A measure of compulsion is necessary, and this only the state can exercise. This business calls for the management of broad-minded, magnanimous men, who value the essential qualities of character.

LECTURE 4. OUR BRETHREN IN BONDS

Imprisonment as a form of punishment is a recent institution, which came with the eighteenth century. Various reasons have been given as motives for the infliction of imprisonment: vengeance, prevention, the protection of society. The prisoners are our brethren, to whom we have sacred obligations. Jesus Christ identifies himself with every prisoner. We must insist that the state be simply Christian, and work to reclaim the prisoners, a body of men whose citizenship is defective. The first business is to deal with them for cure. The majority are young men, not yet hopeless, and they can be saved if we have faith, hope, love enough to save them. Prisons must be transformed into reformatories, and the habit of self-discipline and constant employment and the ability to take a place in society taught. Modern penologists all agree on the principle of the indeterminate sentence, with which must be coupled the parole system, which makes the care of discharged prisoners a charge upon the state. For those who have committed their first offense the probation system of Massachusetts is the best, giving the tutelage of the outside world. The state in dealing with criminals has a task of great difficulty. The warden ought to be the best man in the state. His work is a task which would not have shamed Phillip Brooks to have undertaken at Charlestown or Concord.

LECTURE 5. SOCIAL VICES

Three prevalent forms of social vice are the social evil, the gambling mania, the curse of drunkenness. The gospel remedy is primary: the invigoration of the manhood so that it shall resist and overcome temptation. Change of environment is important, but change of character is the chief concern. In the existing conditions of the social evil law can prevent the public ways from being markets of the accursed traffic. Places of refuge for women willing to abandon the evil life can be provided. Such work has its bright records. One cause of grave importance is at the source of this evil. Multitudes of young people are unwilling to assume the responsibilities of family life. The morality of the respectable classes needs toning up along this line. Other causes of the social evil are in economic conditions. But the love of luxury and leisure in our modern life is at the heart of the cause. Our souls must be filled with the gospel of the strenuous life.

Gambling has greatly diminished in the past century. But the gambling of the stock and produce exchanges is prevalent, and the net result is a great ethical loss, not essential to the life of commerce and insurance as now organized. Gambling is anti-social. This is the perfectly sound principle underlying the laws prohibiting gambling. The truth is that economically the gambler's relation to society is the same as that of the thief. In all shapes and disguises this evil must be denounced by the prophetic voice of the pulpit. It means essentially vulgarity and brutality.

Many different methods of dealing with drunkenness may well be tried. Where the saloon is abolished a substitute must be provided, on an economic basis, as a self-supporting institution. Scientific reports show that the saloon, with all its injurious effects, does supply a demand for social expression. The temperance reformers must learn to do what the saloon keeper is doing. They must furnish a resort where men's social needs are ingeniously supplied.

LECTURE 6. THE EDUCATION OF THE PEOPLE

The family is the social unit. Its highest function is the discipline of its members for social duty. Education is a parental function. The school supplements with specialized effort the work of the home, and must be directed by the requirements of the ideal home. The school has two specific aims: to aid the pupil to realize himself; to teach the pupil how to live with others. Attention is fixed on a person capable of self-direction and self-expression. The pupil must learn that in the general social order duties are more fundamental than rights. The weakness of our public school system is in our governing boards, where party politics with the demands of patronage rules. This is not universal. Churches should be educational institutions of recognized value in communities, ministering to the higher intellectual life.

LECTURE 7. THE REDEMPTION OF THE CITY

Rapidity of growth and corruptness of government characterize our modern cities. Various are the causes of bad government: alliances between city governments and quasi public corporations; the low mental and moral quality of urban populations, caused by immigration; industrial crises; indiscriminate charity; the retreat of the churches from the densely settled regions; the thoroughgoing partisanship of good citizens. Some legal principles will help good government. Better methods will aid; a limit on legislative interference; the abolition of wards as political divisions; the centralization of the executive power in the hands of the mayor; rigid civil service, judicially administered, adapted to the conditions of each department. But more necessary are improved citizens, who have ideals, and keep them steadily in view. The people of the cities can give us good government, and they alone. What ought to be is going to be. There are signs that the redemption of the city is coming. W. D. B.

Self-support is the ideal in Y. M. C. A. work as in missions, and it is noteworthy that the Tokio Y. M. C. A., which during its first year of life had aid from the international committee to the amount of 2,000 yen, has now intimated to the committee its ability to stand alone. The association has as chairman of its board of directors Hon. K. Kataoka, president of the House of Deputies for the past four years.

Biographical

REV. MOSES K. CROSS

Rev. Moses Kimball Cross of Waterloo, Io., who died of old age, after a few hours' illness, March 12, was one of the oldest ministers in the country, being nearly ninety years old. He was a native of Danvers, Mass., and graduated at Amherst College in 1838 and Andover Seminary in 1841. His first pastorate was at Palmer, Mass., 1842-49, then at South Deerfield, and subsequently in Iowa churches until 1871, when he retired, and has for thirty years resided at Waterloo. He was a frequent contributor to *The Congregational Quarterly*, *The Congregationalist*, *The Advance* and other religious papers, largely on the hymns of the church, and to the very last furnished regular and valuable communications to the local press. He was universally respected and beloved in the state which had been his home for nearly fifty years. The only survivor of his family is a son, Dr. Whitman Cross, of the United States Geological Survey. C. C. C.

In and Around Chicago

Sunday School Gathering at Bethlehem Church

The annual meeting of the Chicago Congregational Sunday School Association was held March 14 with Dr. E. A. Adams of Bethlehem Church. Addresses of welcome to the delegates were made by him and his assistant in the Bohemian mission, Rev. Mr. Prucha. The evening was occupied with a discussion of the question, What shall we do with the Sunday school in the summer? Mr. H. H. Kennedy of Kenwood Evangelical Church favored a vacation, but Mr. W. W. Baird of Evanston Avenue Church would keep the school open throughout the year. He showed that the average of his school for the year was 345, and for the summer quarter 224. He favored having the school sit together as one class, the lesson to be taught by one person, using the blackboard or such other illustration as would make the lesson attractive and helpful. He insisted that the sessions of the school during the summer quarter should be made short and interesting. The conviction seemed general that, except in a few instances, the city Sunday schools cannot be disbanded even for a short period without serious injury.

Teachings of Jesus and Jewish Opinion

Prof. H. M. Scott of the Theological Seminary read an illuminating paper on this subject at the Ministers' Meeting, March 10. Instead of pointing out agreements he dwelt on the differences in the teaching of Jesus and that of the Jewish rabbis. Jesus gave a new conception of the character of God. He is immanent as well as transcendental, a father as well as a sovereign, and is ruled by love as well as by law. The views of Jesus as to the relation of man to God differ entirely from those of the Jews. Men are the children of God. They are permitted to call him Father. His teachings as to the Messiah differed entirely from those taught in the synagogue and temple. While admitting an ideal pre-existence for the Messiah, the Jews were looking for a mere man to arise and occupy the throne of David. The idea of incarnation was abhorrent to them. Nor did they believe in a suffering Messiah who by his sufferings and death should make an atonement for his people. Mohammed, said the Professor, probably realized in the kingdom he set up substantially the Jewish notions of the kingdom of God. They were not looking for a spiritual kingdom. Jesus taught obedience to the royal law, to the new commandment, opposed everything like legalism and insisted on the development of the law of love not only in the attitude taken toward God but in the treatment of men. The professor made it very clear that the teachings of Jesus were not and could not be a development out of the teachings of the Jews. They differed radically, not only in their application but in their nature.

Death of Ex-Governor Altgeld

The sudden death of ex-Gov. J. P. Altgeld removes a conspicuous figure from Illinois politics He was stricken with apoplexy Tuesday evening at the conclusion of a powerful address in Joliet in favor of the Boers. In many ways ex-Governor Altgeld was a marked man. He had great ability. He was intensely partisan. When governor he removed every Republican from office. When President Cleveland sent troops to Chicago to aid in keeping the peace the governor opposed him bitterly. He championed what he conceived to be the cause of the people against the "classes." But with all his faults he won the regard and confidence of large numbers of the people. That he was sincere has never been doubted, nor has he ever been accused of dishonesty. Serving through the Civil War, he pushed his way, almost without education, to prominence in Chicago as a lawyer. On the bench he was honored as an upright judge, and in politics as a man who saw one side of a question clearly and defended that with consummate ability. The funeral sermon or eulogy will be given by Jenkins Lloyd Jones, pastor of All Souls' Church.

The Church and Higher Education

President Harper, in an address before the Universalists' Social Union recently, said that the high schools of the country are going to develop into colleges, *i. e.*, they will do the work of the Freshman and Sophomore collegiate years. The line of separation between the schools of the state and private or denominational schools is becoming clearer every year. The small college is losing in the race. Neither in equipment nor in ability of instructors can it compete with the state university. While admitting that there may be work for a few of these colleges, the president seems to think that state institutions will win in the struggle, and that the only way in which the denominations can secure that religious education which they desire is by allying themselves with the great university. He is emphatic in his belief that theological seminaries have no future unless they establish themselves near a university where their students can enjoy every advantage which such an institution can furnish. President Harper's opinion is not unchallenged. A good many still believe in the small college and in the denominational college. So far as reports can be trusted, these colleges have never been in a better condition than they are today. Dr. Pearsons, who has studied colleges with great care the last ten years, says that the small college is ahead, that it is here to stay, that it is doing a work which the university cannot do.

Chicago, March 15. FRANKLIN.

A Cathedral Church for New York

In no city in the world are church problems more difficult to solve than in New York, and none has more crying need for leaders of breadth and foresight. Dr. C. E. Jefferson lately gave an address on Broadway Tabernacle in the Twentieth Century. In it he showed a leadership that understands New York city, its problems and its destiny. If a mere fraction of his ideal can be realized by him and the Tabernacle congregation, Dr. Jefferson will live in Congregational history by the side of the Thompsons and the Taylors, and the Tabernacle will have a fame compared with which its present history is but that of the village church which Dr. Jefferson describes.

Dr. Jefferson began by describing the church of the twentieth century, saying that it must be for the people, working, studious, many-voiced. "The church which does not get down into the arena and wrestle with the demons by which society is torn is an impertinence. Many earnest men and women have no interest in a Christianity that does not go about doing good. The church of the twentieth century must take the basin and the towel and move among men as one who serves."

Population below Central Park is likely to double, thinks Dr. Jefferson, because additional stories are to be added to the houses. The Tabernacle may be the only Congregational church to be established below Fifty-ninth Street. Tunnels are boring under the island, crosswise and lengthwise, and under the rivers. The center of millions, the Tabernacle must not be built too small. It is to be the cathedral church of American Congregationalism in the Rome of the new world. There should be four Sunday services: at 9 A. M., shorter than the present morning one; 11 A. M.; 4 and 8 P. M. At least one should be liturgical. At two services the seats should be free.

"One man at the head of a church in New York city is a spectacle which would be ludicrous if it were not tragic. The devil himself must laugh at such trifling with God-given opportunities. The longer I live in New York the more I am impressed by the comparative indifference of its population to either eloquence or learning in the pulpit, and the crying, awful need of patient, faithful pastoral service. Men and women in New York need to be shepherded far more than they need such service anywhere else. The loneliness of a great city, the massing of temptations, the weakening of the sense of responsibility, the crushing out of faith—all these create a situation for which the loving care of the shepherd is the only adequate remedy."

Dr. Jefferson then outlined the requirements of a pastoral staff which should number at least five beside the pastor, and consist of a middle-aged man whose sole duties should be pastoral, another for organization, a third for Bible teaching, a fourth to conduct the deaconess work, and the fifth, a young female collegian, to lead the young women. There should be, besides, a corps of theological students, each assisted in part by Tabernacle funds in return for services in Sunday school, in clubroom, and all headed by a post-graduate, preferably some Congregational minister from the Interior.

Speaking of the institutional church, which seems to lay emphasis equally upon wants of body and soul, he thought the Tabernacle should lay by far the greater emphasis upon the latter, and then added that he hoped nobody would undertake to build such a Tabernacle as he had outlined in a year, or in ten years, perhaps not in his lifetime. The American fever for a finish he well described. "O, for a fuller development of the time-sense in all ministers, deacons and trustees!" He hoped some day the Tabernacle would possess a $5,000 library fund, a $10,000 music fund, a $15,000 Lenten lecture fund, the lectures to be given by eminent men, American and foreign, a $20,000 Bible school fund, a $50,000 student fund, a $50,000 fund for lectures on great industrial problems, and a $100,000 church extension fund. He pleaded for the starting of these various funds without delay, and with any amount, however small, and hoped that most might be started before the old Tabernacle is quitted.

The address aroused marked enthusiasm, and its members are seeing the Tabernacle in a light they never saw it before. The student fund has started with $1,100, and plans are making to start others. Praise of the address, its scope, its hopefulness, its knowledge of New York affairs as they are and its ambition for great achievement, is heard on all sides. E. M. C.

Home Missionary Fund

Mrs. M. C. Ball, Cambridgeport, Mass.....	$1.67
Two Friends, Needham, Mass.....	6.00
A Friend, Petersham, Mass.....	4.00
Rev. E. N. Smith, N. Falmouth, Mass.....	2.25
Mr. H. G. Ville, Mishawum, Mass.....	8.00

The Home and Its Outlook

Lazarus

BY GRACE DUFFIELD GOODWIN

Beneath the leaden eyelid steals
The grayness of a lesser night,
And in the heavy brain there wakes
A sense presaging sight.

The sluggish blood renews with pain
Its tide in icy rigor pent;
And pulsing life with struggle breaks
Death's listless, cold content.

With agonized, exultant pang
The soul resumes its hindering clay;
The inert frame reluctant owns
That once familiar sway.

Out—out into the sunshine, free
As the first man that ere drew breath,
He grasps those loving human hands
That were too strong for death.

The Passing of the Dooryard

BY MABEL NELSON THURSTON

Dooryard! The word fluttered down softly like a rose petal. It was winter, but suddenly a breath blew out of a warm brown dusk and a faint tangle of odors was upon the air—the tang of box, the scent of young green leaves, the damp earth-sweetness of the first spring days. Where did the word come from? Not, surely, from the "long, unlovely city street," with its clanging electrics, its crowding house-fronts and endless passing of feet. To east and west were vistas down squares and places and avenues. Yet where in them all would one discover a Dooryard? Modern improvements do not include so ancient an heritage as good brown earth. To covet even a private doorstep stamps one as behind his age. An imposing entrance, shared with twoscore neighbors—many of them unknown even by sight—a microscopic terrace of which one's fair apportionment might be a scant three inches of grass blades—these should amply satisfy an up-to-date soul.

The vistas also revealed residences. A residence is never crowded. An exquisite lawn sweeps softly about it, and then flows on to the next residence, and the next and the next. There are no fences—art has refined them away. Sometimes there are beds of cannas or hydrangeas. Cannas and hydrangeas! As well seek in the humble vocabulary of the Dooryard for scarlet hibiscus or stately yucca.

Neither did the word come from the literature of the day. That speaks of gardens, acres upon acres of them, where, with superb munificence, heroines plant rose bushes by the thousand, and sweet peas by the mile, and "invite their souls" to the contemplation of nature by the wholesale. Nothing less than a deluge of nature will suffice; the heroine of today needs large atmospheres. One can fancy an Elizabeth's amused curiosity over the antique term, Dooryard!

No, assuredly literature did not speak. The word must have come from memory, falling from its hiding-place as a garment falls sometimes at the giving way of some rusty nail, and stirring in the finder long-forgotten memories. How old one must be to remember! Why, Dooryards were the dim contemporaries of nosegays; bouquets are but youthful in comparison—yet who hears even of bouquets now?

The child knew them well. There were certain great occasions, such as the birthday of a favorite teacher, when, with a quarter tightly clasped in her plump fingers, she went to the florist's all by herself. The florist's man was an old acquaintance; he recognized the importance of the occasion and treated it with befitting dignity. From some charmed place of dusk and coolness he brought out a great bowl of flowers, and deferentially consulted her. Would she have a calla for the center, or a day lily, or this golden Marechal Niel?

The child pondered gravely; no undue haste should juggle with a question of such vital concern. When at last her decision fell upon the Marechal Niel, what breathless moments followed! The rose must be wired that by no chance it should fall from its place of honor. Then around it in circles—like ladies-in-waiting a little lower than the queen—were set a row of heliotrope and one of geraniums, and a third of candytuft and alyssum, and, surrounding the whole, a guardian border of green. It was all so breathlessly exciting—the wondering what would come next, and whether some especially lovely blossom, shining starlike in the bowl, would fall to her happy fortune; even the wistfulness of longing for a bit of begonia, and being too shy to ask for it, had, somehow, its share in the joy of the hour. And when Cornaris—the florist's man was named Cornaris Tubbs—opened the lace-paper drawer, and she knew that her quarter's worth was measured, she wondered at the incredible store of joy purchasable by a paltry bit of silver, even though the coveted coral blossom was still shining in the bowl.

Meantime Cornaris was "finishing up." He made a funnel of the lace-paper and deftly slipped the bouquet into it; he twisted tinfoil carefully about the stems below the paper; he twirled the whole marvelous affair before the child's dazzled eyes that she might behold its pyramidal symmetry; finally he handed it across the counter with the ceremonious flourish that always completed the transaction.

The child took it carefully. She held her head very high till the shop door closed behind her—then suddenly she exchanged her dignity for a more plebeian but quite irresistible delight—that of sniffing ecstatically all around the bouquet; yet even so, the journey to the teacher's fell just short of the joy of going to the florist's. In her childish fashion she, too, had discovered that "to journey hopefully is a better thing than to arrive."

But if the Bouquet was the rare treat of once or twice a year, there was another pleasure, whose delight no familiarity could derogate—that of the Dooryard. There was but one. Nobody had told the child, but she knew the difference. Other houses had yards—she had a yard herself. But one only in all the vast circumference of her world possessed a Dooryard. It was the difference of intimacy—of a beautiful and assured heritage of friendship. In yards you had gardens. Every spring you set out verbenas and geraniums and small, monthly rose bushes, that generally grew smaller and smaller all through the summer. In a Dooryard you didn't set out anything—things came of themselves year after year; they came because they belonged. And such wonderful things! daffodils and primroses, lifting their yellow heads cheerily each spring from the damp mold; blue myrtle like a carpet flung down in the corner where the lilacs grew; rusty patches of lily of the valley, with their brief, white miracle of bloom; a tiny yellow rambler rose that draped the old porch each June, as if in an amber sunrise; snowdrop bushes, with their little hard balls like carved ivory; thick, clumpy bushes of box of haunting fragrance, and dearest of all, holding the child by some secret spell of delight, the Star of Bethlehem. Who can tell how much of its charm lay in the beautiful name—a memory of wide, starry nights—and beyond that the mysterious wonder of One Night and one Star, and the Child who was of Bethlehem.

The child never told of the Dooryard. She couldn't have explained it. People would have said, "Why, you can have a garden any time if you will take care of it; but don't you remember how tired you grew when you tried it, and how you hated to pull the weeds?"

That was all so different. She didn't want a garden that you planted. She wanted a Dooryard where things came themselves and had been coming since—O years and years before you were born; where you could fancy old ladies creeping slowly down the steps and picking nosegays in the warm, late afternoons; where, somehow, you felt as if all the dear green things had lived so long and been so happy!

The child moved away after a time. And then she grew up. A great many things happened while she was growing up—electric lights and steam heating, and Ibsen Clubs and Daughters of the Revolution, and golf and horseless carriages and Elizabeth's Garden! She wondered—that was while she was "growing up"—how people had ever lived without them. Yet sometimes, sitting in the brown dusk poring over some volume of poetry, there would come to her a faint, far fragrance of box and lilac blooms. And she knew then that the wind was blowing across the Dooryard of her childhood.

Flowers have friendships, and antipathies as well. How Canterbury Bells and Foxgloves love to grow side by side! And Sweet Williams with Foxgloves. In my sister's garden Larkspur always starts up by white Phlox. Whatever may influence these docile alliances, it isn't a proper sense of fitness of color; for Tiger Lilies dearly love to grow by crimson-purple Phlox, a most inharmonious association, and you can hardly separate them. If a flower dislikes her neighbor in the garden, she moves quietly away, I don't know where or how. Sometimes she dies, but at any rate she is gone.—*From Old Time Gardens, by Alice Morse Earle.*

For the Children

S. P. C. T. T.

BY ABBIE FARWELL BROWN

I wish the careful little girls
Could make the naughty little boys
All join a big *Society*
Preventing Cruelty To Toys.

The Beautiful Twin

BY ANNIE HAMILTON DONNELL

"Goody," cried the Homely Twin, "I be-lieve it's goin' to." She dropped the bit of cloth into the saucer of sand and stood gazing proudly at the little crim-

They certainly looked as if they were fading out

son face in the looking-glass. For nearly an hour she had stood there, scouring the tiny gold-brown spots, one by one. Winced? Not the Homely Twin! But, truly, it had hurt—my!

"I believe—I *be-lieve* it's goin' to!" she breathed, in rapture. For all the little freckles swam in the sea of red, faint and pale. They certainly looked as if they were fading out!

"I wonder if it wouldn't do to wait till tomorrow to do the rest," she murmured, doubtfully, feeling of her smarting nose with a pitying little forefinger. "I shouldn't want to make it bleed—not just exactly before the picnic. I guess I'd *better* wait."

There was a sound of light steps coming up the stairs, and the Homely Twin hurried the sand saucer out of sight and sauntered over to the window.

"Barby! Barby! where are you? What you doin' up here?" a voice called.

"O, I'm lookin' out the window. What you doin'? I know—you're comin' upstairs!"

The Beautiful Twin danced into the room, a radiant picture of flying curls and clear little pink-and-white face. But scorn was in her blue eyes.

"Out o' the window! I hope you're havin' a good time, Barby Witherspoon, lookin' at a nold red cow and a stone wall!"

"She's a dear red cow, so there!" cried the Homely Twin, quickly. "I'd ruther look at Cream Pot than at—at"—

"*Me!* No, you wouldn't, 'cause I've got my new dress on!" the Beautiful Twin laughed. "Look here, will you, Barby Witherspoon!"

Barby turned slowly. She knew beforehand just how lovely Betty would look in the pale pink muslin dress. She knew how white her forehead and nose and chin would look, and how splendidly her cheeks would match the dress. And how all her soft golden curls would make a beautiful shiny rim—Barby could not remember *halo*—around her face.

"Isn't it be-oo-tiful?" sang Betty, circling slowly round the little room with her crisp, rosy skirts spread daintily. "Pink is remark-bly becomin' to me, Miss Cecilia says. And you guess what else she said, Barby Witherspoon!"

"That every other color was, too," Barby answered, instantly.

Miss Cecilia was the seamstress, and she admired the Beautiful Twin very much. Sometimes she said things about the Homely Twin, too. "It's a pity pink ain't more becomin' to Barbara, ain't it? I don't know really what color *is*." Sometimes she said that. Barby had heard her say it a little while ago.

"Well, she said it, honest, Barby. *I* can't help it," cried Betty, with a little toss of her curls. It was the beautiful thing about the Beautiful Twin that Betty meant. But it was the dreadful thing about the Homely Twin Barby was thinking of. Poor Barby!

"And that makes me think—that's what I came upstairs for! Miss Cecilia wants you to come right down and try on your dress, Barby."

The picnic was next day but one, and O, dear me, the freckles had all come back by that time! Worse still, the scrubbing with the sand had roughened and reddened the poor little nose and cheeks dreadfully. Barby, in her pretty new pink dress—it was exactly like Betty's—gazed at herself in dismay.

"I look a good deal worse," she groaned, "O, a *good* deal. Now, there's the skin off, and the freckles *too!* But I'm goin' to that picnic, yes, I am! You hear me, Barby Witherspoon? O, I *couldn't* miss it. It makes me ache I want to go so!"

After all, in the excitement and fun, perhaps folks would not notice freckles and things so very much—they never did notice the Homely Twin much, anyway. It was always the Beautiful Twin. So Barby's sore little heart was comforted, and she buttoned her dress and ran away to wait for the picnic wagons. She was only seven, and at seven you can forget that your nose is scraped and red even when it smarts! That is, if you're going to a picnic.

But at the very beginning of the picnic something quite dreadful happened to the Beautiful Twin. She got tangled all up in some blackberry vines and the sharp, cruel little teeth tore her frail dress "to flinders." That was what Barby thought when she saw it. It hung in shreds, to her excited imagination; anyway, the pretty skirt was torn nearly off the waist. "O, *Betty*, O, my stars!" she cried, in sharp distress.

"I'm all to pieces!" sobbed Betty. "And I've got to go home and it will b-break—my—h-eart!"

Go home?—from the *picnic?* And it had just begun! Barby shuddered. But there seemed no hope for the poor little Beautiful Twin. It was certainly a dreadful looking dress.

"I think it's mean! I think it's mean!" she burst out, fiercely. "What did it have to be me for? Why wasn't it you, Barby Witherspoon? It would have been a good deal more—more 'propriater, so there! Miss Cecilia said you wasn't anywhere near as becomin' to your dress, not—anywhere—near!"

Sobs interrupted the angry little voice, and Betty threw herself down on the ground and hid her face. The twin sisters were all alone. The "picnic" had gone on ahead, but they could hear the laughter and joy of it distinctly.

By and by Betty lifted her face. *What!* Barby had disappeared, but right there on a bush hung her new pink dress, whole and fresh! And there was a piece of brown paper pinned to it, in plain sight. It had been torn from the luncheon bag.

"Dear Betty," it said, in the little Homely Twin's uneven writing, "ware

"I'm all to pieces!" sobbed Betty

mine. Here it is and Ive gorn home with my jacket on over my Peticote. Nobudy'll know, and I can just as well as not, I shall *Run*. it isent so bad for me to Miss it, nubudy will Miss *me!* dont look for me for I am gorn."

That night, when the "picnic" got home, it was very late, and Barby was in bed, asleep. Betty crept in beside her and lay looking at the flushed, homely little face. Once she put out her fingers and smoothed it gently. Then she got out of bed again and found a pencil and wrote something on paper, sitting up close to the window in the starlight. When it was written she pinned it carefully to the breast of Barby's little white nightgown, and then Betty kissed the unconscious little face.

"It's *so*," she whispered. "What folks call us isn't right. This is."

In the night the moon rose, and its tender light stole in and made the crooked words on the bit of paper on the Homely Twin's nightgown clear and easy to read. "*You* are the Butiful Twin," it said.

The Universal Homesickness

Can any of us hear at any time the haunting refrain of that human song, "I'm a pilgrim and I'm a stranger," without a curious response in the soul? Does not this essentially express the underlying consciousness of us all, even in our sunniest and most prosperous hours? . . .

Our religious speech is not homely enough. Let us not talk of palaces and thrones and dominions. What the spirit of man wants is home. The highways and the high seas are well enough in their place; but what is their place? They are there to lead us home.

For myself I want—and here I am not singular, but know well that I express the universal heart—not fame, or power, or wealth, but that spirit, on the large and permanent scale, in eternity, in the universe, which I remember when I was a little child, and the fire glowed on wintry evenings, and the tea-urn sang on the table, and my mother's voice was crooning some sweet hymn; when the world of care was shut out—as if it were not—and the world of love was shut in.

Poor forlorn and homeless creatures, we want but one thing in this lonely universe—alas! it is not to be found in this world but for a season in early youth—we want the atmosphere of a comprehending sympathy, the tone of welcome.

The Christian gospel has done three things for us, the magnitude and value of which few of us can at present realize. 1. It has defined the homeland. 2. It has lit up the long seas with shimmering paths of light which mark the way home. 3. It has brought into our hearts the experience and foretaste of our home; and has thus made even the land of our exile rich in visions, and the house of our pil, grimage jubilant with songs.

Mind you, it has emphasized the fact that life is an exile. It has written over the door of our dining chamber this reminder. Each meal is taken in remembrance, "Till He come." We sit down girt, holding the pilgrim staff. For the haste of the journey does not allow us to settle down or to rest. But who minds the exile, if the homeland and the way home are defined?—*Robert F. Horton.*

Closet and Altar

THE CROSS OF CHRIST

Hereby know we love, because He laid down His life for us.

"God is love" is not the marrow of the gospel. It is love to a purpose. God so loved that he gave and redeemed. It was not the deep, tender love of God that was the new thing with Christ. The prophets are full of it. What was new and distinctive was the ground on which that conviction must rest and conquer—God's gift of his own Son to the world in the cross. Christ measures the love of God by God's gift of himself in the Son for the world. Whatever challenges the uniqueness of that Sonship levels down the love of God.—*P. T. Forsyth.*

The cross is most dear to our hearts because it is the sign of an unsearchable mystery of saving love—*Henry van Dyke.*

Thou, O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear
And manifold disgrace;

And grief and torments numberless,
And sweat of agony;
Yea, death itself; and all for one
That was thine enemy.

Then why, O blessed Jesus Christ,
Should I not love Thee well?
Not for the hope of winning heaven,
Nor of escaping hell.

Not with the hope of gaining aught,
Nor seeking a reward;
But as thyself hast lovèd me,
O ever-loving Lord.

—*Francis Xavier.*

Christ keepeth tryst in the fire and water with his own. His cross hath done that which I thought impossible once.—*Samuel Rutherford.*

There is a feeble and sentimental way in which we speak of the Man of Sorrows. We turn to the cross and the agony and the loneliness to touch the softer feelings, to arouse compassion. Compassion! Compassion for him! Adore if you will—respect and reverence that sublime solitariness with which none but the Father was—but no pity; let it draw out the firmer and manlier graces of the soul.—*F. W. Robertson.*

Father in heaven, we bow with grateful and adoring hearts before the mystery of Christ's redeeming love. We have no thought of mercy which transcends his sacrifice, no word of strength which can express his courage to endure, no vision of affection which does not fall below his pitying love. The sin that weighed upon his heart is ours, the purity and strength which we desire are only found in Thee. By the love that even in the agony of death made promise to the penitent and took thought for sorrowing Mary, and sought mercy for those who nailed him to the cross, have pity on our defilement and our grief. Help us, our Father, to obey Thy word with gladness, as those whom Thou hast called Thy children and welcomed as companions of Thy purpose and sharers of the joy of Christ, our crucified and risen Lord. Amen.

Tangles

19. STATES AND COUNTRIES

1. Which is the principal state in the Union? 2. Which one is the jolliest place to live? 3. Which does the farmer own who buys a thoroughbred cow? 4. Which is spelled with two letters, and one of them a tall one? 5. What country is our native land? 6. The country we began life with? 7. The next country we were in? 8. The country of our plates and cups? 9. What we eat from them? 10. A nice binding for books? MYRTLE.

20. DELETION

(Example: Bread, bead.)

I.

From a song of praise produce
An article for kitchen use.

II.

A WHOLE is made by wheel or foot:
A LAST is useful in a boot.

III.

O'er the WHOLE a LAST may roam
When he has strayed away from home.

NELSONIAN.

21. NUMERICALS

1. The bells ringing 1 2 3-4-5-6-7 and tower 1-2-3 4-5 6 7 us to go to church. 2. The soldier 1-2 3 4 5-6 number three seems 1-2-3 4-5-6 upon his work. 3. Nearly every 1-2-3 4 5 being can try to 1-2-3 4-5 easy tune. 4. 1-2-3-4 5-6-7 a cruel act when she tortured the 1 2 3-4-5-6-7. 5. 1-2 3-4-5 6 cases the 1-2-3-4-5 6 thoughts of the heart are not revealed to others. 6. The 1-2-3 4-5 6 a piece of meat belonging to the 1-2 3 4-5-6. A. C. L.

22. CHARADE

A FIRST is low, and broad and round;
In every kitchen it is found.
The SECOND is a name for food
Of many kinds, but all are good.

To make COMPLETE, take milk and flour,
And eggs; beat up with "will and power";
Pour in a heated FIRST to bake;
A SECOND it will quickly make.

Be sure you do not let it burn;
Toss up, and catch on its return.
'Tis now COMPLETE, an old-time treat;
Upon Shrove Tuesday bake and eat.

M. C. S.

23. BLANKS

(Fill with titles of popular novels.)

In the little village of S********* O* T** P***, F** F*** T** M****** C****, lived the H**. P**** S********. With him resided his lovely ward J***** M********. She was A* O** F********* G*** and knew nothing of T** W*** W*** W****. She had, however, A P*** O* B*** E***, and G**** E***********, consequently many suitors. Among these were R****** E*******, J*** H*******, E*** H****** and A G********* F*** I*******, but she had given her heart to A S******* O* V********, T* H*** A** T* H***, and would listen to none of them. O** S*****, T** L***** M******** of the village church brought her the sad tidings of her lover's death. The poor girl, broken-hearted, soon followed I* H** S**** and was laid to rest B****** T** B**** B**** B*** near T** M*** O* T** F****. M. H. B.

ANSWERS

16. Coal.

17. Counties of Michigan: 1. Bay. 2. Lake. 3. Iron. 4. Branch. 5. Mason. 6. Emmet. 7. Isabella. 8. Delta. 9. Montcalm. 10. Jackson. 11. Chippewa. 12. Van Buren.

18. Sample, maples.

Recent solutions are acknowledged from: M. B. H. H., Middletown, Ct., to 11, 12, 14; J. H. T., Salem, Mass., 11, 13; A., Warren, N. H., 12; Pearl, Brooklyn, N. Y., 11, 12, 14; Harold K. Roddy, Mt. Vernon, N. Y., 13; Almon, Westbrook, Me, 11, 12, 14; Charles E. Hammett, Jr., Newport, R. I., 12; Nillor, Middletown Springs, Vt., 11, 12, 15; E. B. D., Springfield, Mass., 11, 13.

The Conversation Corner

FOR THE CORNER COT AND COTTER

Put them back, D. F., every one of them, now and here—I mean those Corner Cot gifts which you coolly say you "left out" last week. [Well, here they are, *verbatim et literatim, et candy-ate-im!*—D. F.]

Also from lady in Winchester; lady in Saratoga; lady in Everett; Mrs. A. T. B.; lady in San Francisco; candy sale in Worcester; boy, Harvard, Mass.; "little Rebecca," So. Hadley; five children in Danville, Vt. The Sunday School in Northfield ("Mr. Moody's church") sends $50 to keep up the "Northfield Cot."

Two other letters have just come in.

Dear Mr. Martin: I thought that I would write to you and see if the little girl that I sent the money to got her little artificial feet. I enjoy seeing what the Conversation Corner says. I send —— cents more for the Cot. From your little friend,

South Hadley, Mass. REBECCA S.

I have written to the hospital nurse at Battle Harbor asking whether Kirkina had put on her new feet yet, and how many more dimes are needed, but we shall not get an answer till the dog-team gets overland to Quebec, or a vessel through the ice to St. John's in June.

Dear Mr. Martin: I send you —— cents more toward the feet. I shall have some more money after a while, as I help clear the table after meals for one cent a week, foot-money. I teach papa the Golden Text every Sunday morning. The President went past our house when he was going to hold his little boy's hand. How hard it rained when I carried down that foot-money last year! With love,

Clinton, Ct. HUGH R.

Yes, I remember it, for this little boy started the contribution—set it on foot, so to speak—and he will be especially glad when Kirkina herself is on foot!

THE STAMP COLLECTORS

That talk in Washington's Birthday Corner about stamps has brought several letters, all of which—if they included the General's picture—have been answered. One lady did not send that picture; see how she explains it.

My Dear Mr. Martin: I have just been reading the Corner and am pleased to find a renewal of the subject of stamps, in which I am much interested. I am also interested in the Pomiuk Cot, so I gladly inclose a donation for that, and trust you can spare me some of the Newfoundland stamps. Kindly forward this note to ——, as I would like to exchange stamps with her. I find that the stamp fever increases with the supply, and my collection now numbers over five thousand. In place of our famous General, I send two portraits of a well-known philosopher and statesman, which I hope will prove equal to the emergency. I well remember seeing the portrait of Mrs. Otis, mentioned in the Corner, at the Old State House, when spending a week in Boston last October.

Brooklyn, N. Y. J. M. F.

My Dear Mr. Martin: I am an enthusiastic philatelist, having been collecting for about ten years. I am just now specializing in the Niger Coast Protectorate stamps. Perhaps some of the Cornerers may have some of these. If so, I would like to purchase or exchange for them, if they will write to me. My grandfather has taken *The Congregationalist* as long as I can remember, and I have always taken an interest in the Conversation Corner. I inclose —— for the Pomiuk Cot fund, and incidentally for any Newfoundland stamps you can send.

New York City. WILLIAM I. W., JR.

Dear Sir: I, too, am guilty of not putting away childish things, and would like to correspond with S. C. D. of Northampton, in regard to stamps.

Woodstock, New Brunswick. S. C. D.

Is not that a rare chance to get Canadian stamps?

Dear Mr. Martin: May I join the Conversation Corner? I always read it the first thing, and I was very glad to see that some of your members are interested in stamps, as I am very fond of collecting. My collection has 800 in it, and I have about 200 duplicates. If Wadsworth S. or any other one will write me, I will tell him what I have. I suppose you know about Mr. Moody's "Mt. Hermon School for Boys." My father is a teacher, and I am in the third form.

Mt. Hermon, Mass. JAMES MCC.

Dear Mr. Martin: When I saw about stamps in the Conversation Corner, I though: that I must write at once and get names of the collectors. I am nine years old, and have 400 stamps. I send —— for the Corner Cot.

Corona, Cal. HOLLAND B.

Other collectors are F. P., Gloucester, Mass., and Miss L. of Sherburne, N. Y., whose name takes her ancestry away back to the first pastor of the oldest Congregational church in America, into the attic of whose ancient meeting house on Cape Cod I climbed last summer with the young pastor—do you remember?

WHAT THE LITTLE CHILDREN WRITE

I think I like best of all the letters from the youngest children, which are not written for them by aunts and mammas and other "grandcestors," as one little boy says, but which they think up and write themselves, and perhaps print out the words in small capitals. I will read you a few.

Dear Mr. Martin: I am a little girl seven years old and go to school every day. I have a big brother and a little sister. I like to read the children's letters and want to be a Cornerer I am named for Lucy Larcom, my papa's aunt.

Beverly, Mass. LUCY L. B.

Welcome, little girl, for your own sake, and the other Lucy Larcom's, too. She must have loved children, for her "Childhood Songs," right here at my elbow, are very pretty, like "Peepsy," "The Brown Thrush" and "Little Hugh." The next one is learning to write on a typewriter, and surely no one told him what to write!

Dear Mr. Marten: I would like to belong to the corner very much. I told mother that reading the letters in it and the more I thought of it made me more anxious to belong. One day my desk tumbled down stairs and broke in about a dozen pieces and mother said I could mend it but I said I could not do a thing with it. I began to try to mend it and pretty soon the upper part was done, but I could not do a thing with it and so I took a strawberry crate and put under and then it was done and I was glad. We have a cat named Peter who got very sick but he got well again and John said he did not care for Peter very much he wants a dog and I want one too but Martha wants a lamb.

I had a letter from my couson and he spelled friend this way freand and I will tell you how he speled typewriter and this is the way typewritera which made me laugh very much. But he is only six years old and it is first time he has ever written on the typewriter but he did not know how to spel his name. My auntie has a new desk that I am going over to see it pretty soon but I don't think I wwill just yet I did not mean to put two double us I may not have speled double-us right which I did not. Good-by. From your loveing

Camgridge, Mass. WARREN.

Dear Mr. Martin: I am seven years old. I have a sister Margaret 4 years and a baby brother 4 months. Friday afternoon our Sunday School teacher teaches us songs for Easter. My Papa takes the Conversation Corner and I read the letters and like them very much. I went into a leatherboard mill with Papa and watched the men at work.

Your little friend, MARY C.

Bar Mills, Me.

Mary's last sentence suggests something to me. I wish the Corner children would write short letters about some kind of manufacturing or mechanical work which they have seen, in shop or outdoors, telling what power makes it go and what the machine makes or does. The letters must be sent within one week from the time they read this, and I will give a prize of a suitable book to the one who writes the best letter.

For the Old Folks

"MATER DOLOROSA"

The authorship of this poem was asked Jan. 18. Several answers came, the majority affirming that it was written by the wife of Rev. George A. Paull of New Jersey, soon after the death of her little son in 1892. This was made sure by finding Dr. Miller's life of Mrs. Paull, where the poem is published in full as hers, and was put in type, but at the last moment withheld to await fuller information. Rev. Mr. Paull now writes that the poem was not written by his wife. It has often been attributed to her, probably because it was included in a little booklet of hers, entitled "Consolation for Mothers with Empty Arms" (American Tract Society). Mrs. Paull, who died in 1895, had written several Sunday School books under the *nom de plume* of Minnie E. Kenny, her maiden name, and the beautiful poem, often copied, "Doe ye nexte thynge." In Randolph's "Chamber of Peace" the author of "Mater Dolorosa" is given as Mary K. Field, but I have not been able to confirm this or learn who she was. Two stanzas are added:

Because of little pallid lips which once
My name did call,
No childish voice, in vain appeal, upon
My ear doth fall.
I count it all my joy their joys to share
And sorrows small.

Because of little death-cold feet, for earth's
Rough roads unmeet,
I'd journey leagues to save from sin or harm
Such little feet;
And count the lowliest service done for them
So sacred—sweet!

"DIVIDED"

This is the title of Jean Ingelow's poem, containing the line quoted by the same correspondent of Jan. 18:

An empty sky, a world of heather,
Purple of foxglove, yellow of broom;
We two among them wading together,
Shaking out honey, treading perfume.

Crowds of bees are giddy with clover,
Crowds of grasshoppers skip at our feet,
Crowds of larks at their matins hang over,
Thanking the Lord for a life so sweet.

Mr. Martin

The Campaign of Testimony*

XIII. The Witness of the Risen Life

BY PROF. E. I. BOSWORTH

1. *The discovery of the resurrection.* In the early morning of the second day after the execution of Jesus there came into the hearts of his disciples by swift degrees a great hope destined ever after to cheer the heart of the world. The guard at the city gate saw a woman slip by in the darkness of the early morning. Her cry of frightened distress was soon heard at Peter's lodging, and a few moments later at the lodging of John, where her message passed like another knife thrust into the sorrowing heart of the mother of Jesus [John 19: 26, 27; Luke 2: 35]. Her evil tidings were that the sepulcher into which she had seen the body of Jesus carried thirty-six hours before had been robbed, and she knew not to what indignities the body might be subjected.

The two men soon sped by the guard at the city gate and ascertained that the body of Jesus was not in the tomb. It was evident to them, however, that the grave had not been robbed, for the grave clothes were all there and in order. Even the head cloth was carefully rolled up in a place by itself [v. 7]. The presence of these orderly grave clothes seems to have produced in John's mind the conviction that Jesus was alive [v. 8]. This conviction was the result of remarkable insight, for, as John himself notes, the disciples had not yet discovered that the death and resurrection of the Messiah had been predicted by the prophets [v. 9]. (The disciples seem never to have thought of regarding Jesus' own predictions of his death as anything else than instances of his customary enigmatical style of speech, Mark 9: 10, 32.)

Mary Magdalen, returning more slowly, evidently reached the tomb after Peter and John had left it, and so did not learn that John believed Jesus to be alive. Jesus' death had been a sore personal loss to her, aside from the disappointment she felt at the supposed defeat of his Messianic expectations. He had rescued her from a life of distress and humiliation [Luke 8: 2], though nowhere in the gospels does it appear that she had been an immoral woman. It was he who had called her mind back from the torment of its restless frenzy, and given it again the quiet peace of self-control. When she stooped to look for the first time into the empty chamber-tomb, she saw an angel guard of honor sitting at head and foot of the shelf of rock on which the body of Jesus had lain. Her grief was so great that the wonder of the angels' presence seems not greatly to have impressed her, and before they could explain the situation Jesus himself was at hand. His appearance seems somewhat to have changed so that she did not recognize him [cf. Luke 24: 16], or else, absorbed in her grief, she did not look to see who it was, but took it for granted that it was the friendly rich man's gardener [Matt. 27: 57-60], come early to his work, who by some fortunate chance might be the one who had removed the body. One word from Jesus, perhaps the one by which he had called her back to peace and reason, now revealed him to her.

2. *The nature of Jesus' resurrection.* We are unable to penetrate into the mysterious details of the resurrection, but there stands out clearly the general fact that it was not, like that of Lazarus, a mere restoration of Jesus to his previous condition. It was rather his entrance into a higher form of personal manifestation in which spiritual intercourse with all his disciples became possible. He was thenceforth to be the contemporary of his disciples in all ages. In this view of the case the resurrection was not, in a sense, completed until the ascension. This thought seems to have been in Jesus' mind when he used the strange expression found in v. 17. The sentence, "Touch me not," certainly implies some gesture or movement toward him on the part of Mary, and probably indicates (as the Greek suggests) that she was already clinging to his feet. He tells her that he has not yet entered into that state in which intimate intercourse with him can be resumed. He has passed out of the form of existence in which she has hitherto known him, so that he cannot be approached in the ordinary ways that have up to this time been possible, and is now in process of transition into a state in which intimate spiritual relationship will be possible. She must then for the present be content with the honor of bearing to his disciples the intelligence that they can soon resume intimate intercourse with him on a higher plane than they have yet known.

3. *The significance of the resurrection,* so far as it is here stated by Jesus, lies in the fact that he proposes to carry his disciples on and up into the state into which he is passing. It has been the passion of his life to share everything with his disciples. "All things that I have heard from my Father I have made known to you." "My peace I leave with you." "That my joy may be in you." "The works that I do shall he do also." "The glory which thou hast given me I have given them." "I will that where I am they also may be with me." He now with infinite tenderness calls the disciples "brothers" [v. 17], and, in the flush of his victory over death, assures them that he will share its fruits with them. The relation to God that has brought him up out of the grave shall also be theirs. It is as though he put his arm about the disciple and said, with infinite generosity, "My Father, your Father; my God, your God." The relation between the disciple and his Lord is so intimate that death cannot impair it. Jesus is so related to his disciples that his resurrection guarantees theirs. He will carry them with himself up into the realm of eternal, spiritual personal relationships.

* The Sunday School Lesson for March 30. Text, John 20: 6-18.

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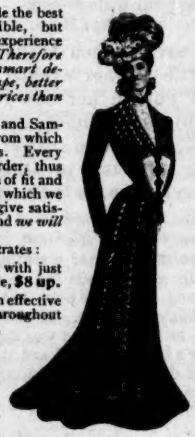

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Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Mr. Cooke and the Boston Churches

In your friendly and generous comments on my letter to the *Boston Transcript* of March 8, you give another meaning to my words, in one particular, than I intended. My criticisms were intended to apply to all the eleven Boston churches, and not to seven of them, as you say. All the churches which I visited draw their audiences from outside the natural parishes to a large extent, and they all fail in considerable measure to reach the people who live in their immediate vicinity. I mentioned Christ Church, King's Chapel, Tremont Temple and the Swedenborgian Church as having sentimental or practical reasons for their continued existence irrespective of their failure in the two particulars I have named. These churches are as faulty as the Park Street Church in these directions, but it seemed fair to mention some of the ways in which they can be defended. If the Park Street Church can show good cause for its existence, as I have no doubt it can, I shall greatly rejoice thereat.

Your mention of me as "a retired Unitarian clergyman" may imply that I am antiquated and that I am sectarian. It is true that I have retired from the pulpit, but to a sume the ministry of the pen in place of that of the voice. In no other sense am I "retired." I have not written about the churches which I have attended with any sectarian purpose whatever. In large measure my withdrawal from the pulpit has been because I have ceased to feel any active interest in denominational affairs. If there were any opportunity to work with all good men, of whatever name, I should be in the pulpit today. It is because of my profound faith in what the churches represent that I have ventured to criticise them in regard to what is merely external and superficial, but which receives from them a far greater emphasis than it deserves. GEORGE WILLIS COOKE.

Wakefield, Mass.

Governor Dole Defended

In an editorial March 1, you refer to increasing intemperance at the Hawaiian Islands and mention Governor Dole as in some way responsible. Under the provisional government, Mr. Dole as president, no such complaint was made. The United States Congress in its unwisdom, against all previous example under the monarchy, gave the people unlimited suffrage; against the advice of the United States commission also, who had been sent there to inform themselves what was best for the people. Under the new order of things a legislature was elected, judging by its acts utterly incompetent to enact proper laws.

Under pressure that the natives should be represented in the higher offices of the government, some appointments were made, among them the treasurer. He found that he could assume the authority of giving out liquor licenses, instead of the council where Mr. Dole presided, and the consequence is seen in the increased number issued by the treasurer.

If the carpet-baggers who have been appointed from Washington could be removed and the government intrusted to the so called "missionary party,"* which is the only true law and order party, peace, prosperity and good government would be secured.

In a recent active revival of temperance work in Honolulu now in progress, Governor Dole is taking an active part and continuing the good work. GORHAM D. GILMAN,

For many years Hawaiian Consul in Boston.

*The missionary party, so called, embraces nearly all the American element and all who stand for good government, and is not at all made up of missionaries' children or members of the church.

A Submerged Truth Destined to Reappear

The notice not long ago of Rev. Samuel Eliot's criticism of several hundred sermons by Unitarian ministers, ending with his "impression that the preachers are more fond of declaring that 'he who sows to the spirit will of the spirit reap life everlasting,' than they are of declaring the equal truth that 'he who sows to the flesh will reap corruption,'" should be matched by the statement of an orthodox minister from this coast. After spending three months in and around Boston and hearing many sermons, he did not remember one in which there was the slightest intimation that any soul might be lost.

The pendulum has indeed swung far toward Universalism, not only with the Unitarian body but our own, and it would be but the natural reaction of the human mind, under some fresh ethical necessity, if our Unitarian brethren, who have gone farthest and longest in the direction of the patience of infinite love and the salvability of all men, should be the first to call a halt and start the pendulum in the direction of retribution.

It is at least significant that their great layman, Hon. George F. Hoar, one of the purest and most lovable of men, advocates from his seat in the United States Senate a scheme of punishment for anarchists which places them on a lone island where they shall be exclusively in their own company and work out their own ideas. From motives of high patriotism as well as urgent political necessity the Senator calls for sharp and broad discrimination between loyal and treasonable citizens in the republic. A great gulf fixed and impassable shall exist between them. He is so apt a student of the New Testament that in a real crisis in our national life he instinctively interprets the demands of justice in terms of Christ's teachings. In its essence it is the exile of hell he asks for, the perdition of ungodly men.

In this righteous awakening of an outraged patriotism he undoubtedly stands for millions of good and true citizens who realize that the time is ripe for a reassertion of just principles of retribution for the avowed enemies of God and man. So truth that is not only crushed to earth by its enemies shall rise again, but truth smothered into silence by its too timid friends shall yet cry aloud in the streets and at the entering in of the gates.

San Diego, Cal. G. E. S.

The Joy of Sabbath Keeping

I want to thank you most heartily for your words in this week's issue as to the disregard for the Sabbath in connection with Prince Henry's visit. It is high time to speak out. Yet my hope is not in saying "no" so much as in a new and holy joy on the part of lovers of God who do keep his day holy, a joy that shall be manifest to the world.

Whitinsville, Mass. J. R. T.

Rev. Dr. E. E. Hale, writing in the *Christian Register* on the problem of recruiting men for the Christian ministry, puts first and most indispensable the spirit of consecration, and, second, knowledge of the world in which the man is to work.

In and Around Boston

Boston Keeps Dr. McElveen

Shawmut Church is to be congratulated upon having coupled Dr. McElveen to itself with hoops as strong as steel. That must have been a thrilling moment last Sunday when the pastor, after reading without comment Professor Jernberg's able presentation of the opportunity of the Chicago church, followed it with his own letter of declination. Spontaneously the congregation rose and gave vent to their joy in the Doxology, while the amazed minister could scarcely control his emotion. The remainder of the hour was given to a plain talk on the needs of Shawmut—an adequate endowment, a better system of heating, etc. That the enthusiasm of the people is genuine was shown by their response to a request for $1,200 to meet immediate needs with a gift of $1,400, besides $500 to increase the endowment. Dr. McElveen's prompt declination of the very flattering call of Union Park Church is not due to lack of appreciation or of consideration; but it is in harmony with the frank directness of his course throughout. An advance of $2,500 in salary is no small temptation to resist. Now let those who scoff at a disinterested ministry hold their peace for a space!

Central Church without a Pastor

Amid evidences of high esteem and genuine friendliness Rev. E. L. Clark, D. D., was dismissed from Central Church, March 11, by a council which passed complimentary resolutions. His salary is to be continued to Oct. 1, and is supplemented by a gift of $3,000 from individual members. Dr. T. T. Munger, who filled the pulpit last Sunday, will also preach two Sabbaths more. The committee on supply numbers nine, with Dr. J. E. Goldthwait as chairman.

Dr. Parker's Retirement

The close of the ministry of Dr. Leonard S. Parker, after fifteen years as the assistant of Dr. McKenzie at First Church, Cambridge, and after sixty-three years of ministerial labor, should not pass without special mention. Dr. Parker's public work dates back to anti-slavery times, when as an Oberlin student he conducted abolition meetings, at one of which he was struck by a large stone hurled through a window. He is a graduate of Dartmouth College and Oberlin Seminary, and has held pastorates in Mansfield, O., Providence, R. I., Derry, N. H., and in this state, at West Brookfield and Haverhill, Ashburnham, Miller's and Turner's Falls, and Berkley. At Cambridge he has had charge of the prayer meeting and has preached more or less during the summer absences of Dr. McKenzie. He has also conducted a large Bible class for those unable to attend at the Sunday school hour. Perhaps his most appreciated service has been that of visitation, especially among the poor, into whose home-life he has entered with rare sympathy. His quiet and gracious ministry has met with hearty appreciation, of which the people are giving generous evidence in connection with the close of his work. The church also passed official resolutions of hearty commendation.

John Calvin Once More

This doughty theologian was discriminatingly characterized at the Monday meeting by Rev. John Calvin Goddard of Salisbury, Ct. He found special reason for considering the theme in the fact that the Presbyterians were unwilling to cease chasing his ghost. Though handicapped, Calvinism has survived. The severe arraignment against it is based upon its failure to concede its own ignorance regarding the divine nature and upon the danger of drawing inferences. The surviving element in Calvin's teaching is its championship of the sovereignty of God. The analysis sparkled with wit and was most heartily received.

The Literature of the Day

Through Science to Faith

Dr. Smyth's work* consists of studies in biology held together by a definite tendency towards a new natural theology. His chief aim seems to be to overthrow the current dualism that distinguishes between the material and the spiritual. "All life is one book." The interpretation of the higher life we must find in the facts of unbroken development, not, like Drummond, "in identical laws, but in certain grand, unifying principles which run up and down throughout nature."

Perhaps the keynote of the book is found in the sentence, "We are to discover the method of revelation in the nature process itself." This process is traced with effective illustration in the evolution of the eye. The "strange story of its growth" is noted from the first sensitiveness to the light, through the peculiar stages of insect vision to the clear-seeing poet's eye. The law of natural revelation is, first, progress in what is to be known and then progress in our faculties. We read the truth as rapidly as we become competent to do so. This correspondence has a prophetic value. "The finished eye opens into the perfect light." Evolution of the environment and evolution of life meet and match. Man's unfinished interest in life and his "will to live," together with the principle of completion in nature, suggest his capacity and promise his realization of an endless life. "What life begins to need, to feel from within that it must find, shall eventually be supplied from without."

Biology is "also among the prophets" by revealing to us the lines along which individuality has been gained. We pass through science to faith when we observe that something has directed and concentrated inorganic matter into the mold of a crystal, and then passed on to an improved structural plan, the living cell. The moral character of natural development is signified in these preparations for the coming of an independent and free individual. "The last word of organic development is the individual and his worth."

Thus, with a scholar's reserve, the author leads us to think biologically; and the chapters in which he treats of retrogression and restoration make a strong and lasting impression, showing us that the most profitable study of the method of salvation and the nature of sin will be found in the comparative science of the lower and higher realms. When "the single-eyed observer" becomes "the rational interpreter" will "the Christian theology of redemption be clarified and enriched."

All those who believe that God's revelation and man's discovery are organically one, and therefore are convinced of the need of a new natural theology, will welcome this clear argument. The characteristics of these Lowell Lectures are accuracy of scientific statement, pertinence of illustration and fine literary style. They require, however, what they also bear—and this is their highest praise—a careful second reading.

* Through Science to Faith. Lowell Lectures. By Newman Smyth. pp. 282. Charles Scribner's Sons. $1.50 net.

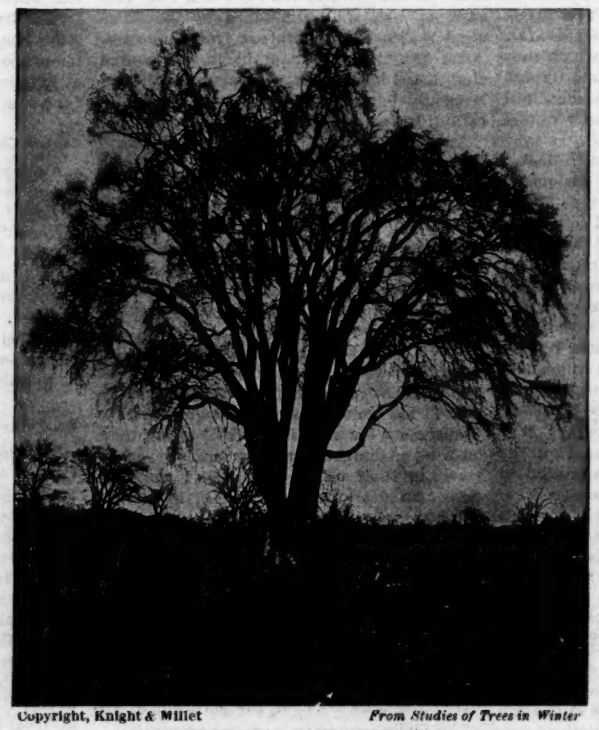
Some Notable Public Speeches

These addresses, sermons and poems* were delivered before the New England Society in New York city during the last century at its annual celebrations. Some of the greatest preachers and orators of their time are included in this list of the men who extolled the character of the Pilgrims and Puritans and discussed their principles on occasions calculated to inspire their greatest eloquence. Gardner Spring, Leonard Bacon, Robert C. Winthrop, Rufus Choate, Daniel Webster, Oliver Wendell Holmes, William C. Bryant, R. S. Storrs and George William Curtis are among the most brilliant of this galaxy of names never surpassed in this country in a series of addresses delivered before any society. Although, as Dr. Holmes said, these orations deal with "thoughts already worn and rounded as the pebbles on the shore that received the wandering fathers of New England," yet they have perennial freshness when told by lips skilled in noble phrases and by men in sympathy with the highest national ideals.

These two volumes make an arsenal of arguments in defense of the principles which the Puritans maintained and illustrated. In them many public speakers in coming generations will find materials for the theme which has an undying interest for Americans. These principles are here presented as seen through the eyes of men who differed widely in opinions, but who were one in integrity and patriotism, and these volumes form a valuable part of the literature which respects the religious and political history of our country.

The editors have done their work with skill. The arrangement, typography and binding are worthy of these noble orations. The edition is limited, the volumes having been printed from type.

* The New England Society Orations, edited by Cephas Brainerd and Eveline W. Brainerd. pp. 466. Century Co. 2 vols. $5.00.



Copyright, Knight & Millet *From Studies of Trees in Winter*

AMERICAN ELM, LANCASTER, MASS.

The New Books

NATURE

Studies of Trees in Winter, by Annie Oakes Huntington. pp. 198. Knight & Millet, Boston. $2.25.

"To the real lover of trees they are equally beautiful and interesting at all seasons of the year, and no one knows trees well who cannot distinguish the different species as easily and surely in winter as in spring or summer," says Dr. C. S. Sargent in the introduction to this beautiful and unique book. Instead of recognizing trees in the familiar way by noting leaves, flowers, fruit, Miss Huntington shows us how to distinguish them by shape, growth of branches and twigs, bark and buds. She suggests a nature interest for the months when trees are bare, and opens the eyes to many little details of color and form seldom seen by the ordinary observer. Moreover, the book has a readableness and literary quality not to be found in a mere handbook. Its beautiful and abundant illustrations alone would make it a notable work, and we must not omit a word of praise for the author's unusual photographs and the successful colored plates by Mary S. Morse, showing the characteristic buds of each tree family.

Ten Common Trees, by Susan Stokes. pp. 108. Am. Book Co. 40 cents.

This brightly written and admirably illustrated study of ten common trees for supplementary reading comes to us from a teacher in Salt Lake City. It is just such a book as children ought to have to teach and accustom them to use their eyes in observing the beautiful uses of common things.

Handbook of the Trees of New England, by Lorin L. Dame and Henry Brooks. pp. 196. Ginn & Co. $1.35.

A practical and attractive handbook for the student of trees, of convenient size and lavishly illustrated from drawings, by Elizabeth G. Bigelow, of leaves, flowers, fruits, etc. It contains a description of the appearance and manner of growth of our native trees, of the localities in which they may be found and of their value for commercial or ornamental purposes. The terms used are scientific, but the descriptions are not too technical for the unlearned. Common names are given as well as botanical.

Herbarium and Plant Description, by W. H. D. Meier. Ginn & Co. 70 cents.

Consists of a large, cloth-bound portfolio con-

taining schedule for classifying and sheets for pressing twenty-five specimens. Mr. Meier adds practical directions for collecting, pressing and mounting plants. It is a real convenience for the student of botany.

Seaside and Wayside, Book III., by Julia McNair Wright. pp. 267. D. C. Heath & Co. 45 cents.

A new and pleasing edition of these popular Nature Readers, of which this is one book, has been brought out. They have already an honorable record, having won favor in America, been republished in England, translated into Chinese, used in Japan, France, Belgium, and issued in a raised-letter edition for the blind. The author knows well the art of imparting information in natural history in a simple and enjoyable way.

BIOGRAPHY

Monsieur Vincent, by James Adderley. pp. 170. Longmans, Green & Co.

The organized and efficient practical helpfulness which is the glory of the modern Roman Catholic Church, to a great extent, had the hero of this book for its father. Saint Vincent de Paul was a French peasant's son, who combined in an extraordinary degree a fervent spirit of devotion with practical ability. He organized laymen and lay women for charitable work, founded the ministering Sisters of Charity, and other groups of active workers, and by faith and personal magnetism made himself a commanding influence wherever he was sent. The author, as a Church of England man who scorns to be called a Protestant, is fitted by sympathy to tell us of his life and brings out the facts in due order. The book needs an index.

Samuel F. B. Morse, by John Trowbridge. pp. 131. Small, Maynard & Co. 75 cents.

One of the Beacon Biographies dealing with a typical American career. Professor Morse came of good New England stock, and was himself a son of the manse. From Yale he went to England for the study of painting, and was associated as pupil or friend with Benjamin West, Washington Allston and Leslie, Americans all of them. On his return voyage he conceived the idea of the telegraph, to which, in the dearth of art work in America, he more and more devoted attention. Mr. Trowbridge has not made the best of his opportunity, and we cannot commend his method as a biographer. Instead of repeatedly stopping to wonder that a painter should have changed the face of the world by an invention, he might have made us see how it was so. The facts are here, but he has not given us a portrait of Professor Morse which commands our sympathetic attention.

Edwin Booth, by Charles T. Copeland. pp. 159. Small, Maynard & Co. 75 cents.

Another of the convenient Beacon Biographies. It has a photogravure portrait, and the purpose of the series, which is to present the facts of biography in a brief and interesting way, is well carried out.

Biographical Record of the Alumni and Non-Graduates of Amherst, by W. L. Montague, Ph. D. Vol. II. Published only for subscribers. $3.25 by mail.

To the first volume, published in 1883 and covering the first fifty classes graduated from Amherst, Professor Montague has now added a second, covering the years 1871 to 1896. The contrast between the number of clergymen and the number engaged in business in the two volumes is noticeable. In Vol. I., with 1,968 graduates, there were reported 887 clergymen and 272 business men, including merchants, manufacturers and civil engineers. In Vol. II., with 1,845 graduates, there were 350 clergymen and 407 in business. Amherst men will find in the nearly 500 pages of the book a wealth of information relating to their comrades.

FICTION

The Methods of Lady Walderhurst, by Frances Hodgson Burnett. pp. 304. F. A. Stokes Co. $1.25.

The charm of that refreshing story, The Making of a Marchioness, lay in its simplicity and cheerfulness—a plot without excitement, a heroine without nerves, who is a perfectly normal and naïvely unselfish young woman. We laid down this, its sequel, therefore, with regret that villainy, plots, murder and other unpleasantness are introduced. But it is not an easy matter to write a sequel to a successful book, and after all Lady Walderhurst's Methods is a good story in spite of the touch of melodrama. Lady Walderhurst is the same "nice creature" that she was when plain Emily Fox-Seton, and equally lovable. The development of Lord Walderhurst from an indifferent companion to the man who calls his wife back from death in the last chapters is finely worked out.

Homespun: A Study of a Simple Folk, by Annie S. Swan. pp. 176. E. P. Dutton & Co. 75 cents.

A rather tame and lifeless story of a Scotch hamlet, apparently a belated and unsuccessful attempt to imitate the manner of J. M. Barrie and Ian Maclaren. The author has a certain mechanical skill, but lacks creative force.

The Colonials, by Allen French. pp. 504. Doubleday, Page & Co. $1.50.

The Colonial novel has been so overdone of late years that readers are but too apt to groan at the appearance of another and still another tale about Brandt, Sir William Johnson, early Canada, Boston on the eve of rebellion and Washington under different and distorted aspects. It is therefore an agreeable surprise to find real interest in this new novel, which begins in the wilderness about Lake Huron and ends with the departure of the English garrison which had so long vexed the souls and bodies of patriotic Bostonians. The picture of the pain and patience of the oppressed city is fine and spirited.

The Cloistering of Ursula, by Clinton Scollard. pp. 273. L. C. Page & Co. $1.50.

There are limits to credulity even in a work of imagination. When a young man rushes from the massacre of his father, brother and uncle and, fleeing from those who seek his life, takes shelter in a maiden's chamber and straightway falls in love with her, the reader finds it difficult to feel at home with Nemesis and Cupid, each holding in thrall the agitated youth. Of one of his schemes he is made to say: "A fiendish plan, say you, bred in hell? Truly, I agree." The story reeks with such plans. It is a skillfully wrought tale, full of startling situations and hair-breadth escapes, with a trail of blood from beginning to end. But *cui bono?*

Jean Mitchell's School, by Angelina W. Wray. pp. 244. Public School Pub. Co., Bloomington, Ill.

A pleasantly told story of a young teacher's success with her first school. The scholars have made life uncomfortable for earlier instructors, but the heroine's tact and skill in adapting her methods to the material before her soon win the hearts of the most churlish.

Book Chat

Mr. Frank T. Bullen's new story will be called A Whaleman's Wife.

William Holman-Hunt is writing reminiscences of his interesting life. He was born in London in 1827 and is the sole survivor of the founders of the Pre-Raphaelite movement.

The death of Benjamin Franklin Stevens in London removes one of the greatest authorities on Americana, a man whose service to American libraries and bibliophiles has transcended any other man's, probably.

President Roosevelt's book, Ranch Life and a Hunting Trail, will soon be published as a serial in the *Norddeutsche Allgemeine Zeitung*, the translation being made by that journal's New York correspondent.

The latest biographer of Napoleon, Watson, when he comes to sum up his career, shows that the only work of his which survives is that which was avowedly for others. All that he planned for self and for his dynasty crumbled away.

The Scribners have had an unusual exhibition of book-bindings this month, for the whole eighty volumes were the work of one man—Charles Meunier, a pupil of Gustave Benard, the most skillful restorer of ancient bindings in Europe. This collection illustrated Mr. Meunier's theory that the cover should symbolize the contents of a book.

We are just getting information about the new gift of books from the Chinese government to Columbia University. It is a collection of 6,000 Chinese works, ancient and modern, and treats of every subject known to Chinese literature. The collection was begun by a commission of scholars in the reign of Emperor Kang Hsi, 1662-1723. This library will be an important adjunct to the new lectureship on Chinese subjects already inaugurated at Columbia.

In Russia fame brings few comforts. The authorities of the country are anxiously watching the growing popularity of Maxime Gorky, and lately they have been trying to guard the people from enthusiasm for that writer. Once when he was ordered to leave St. Petersburg the author decided to go to Moscow. After he had already started it was discovered that the people of Moscow were preparing an ovation for his arrival. At an intermediate station the coach in which he was traveling was uncoupled and another engine was attached to take him off in the direction of the Caucasus.

The bibliographical department of the Library of Congress has recently sent forth a List of the Maps of America in the possession of the library; a Calendar of the George Washington Manuscripts; a Check List of American Newspapers; and a Union List of Periodicals received in the libraries of the District of Columbia. The service this department of the library renders, in quickly putting in the hands of legislators and students the titles of works which are to be had at the national capital bearing on any problem of the day, is admirable. Thus no sooner had the matter of government of Cuba, Porto Rico and the Philippines arisen than bibliographies bearing on those subjects were compiled.

On the Site of the Hancock House

To publish books on Beacon Hill in an historic old mansion on the spot where John Hancock lived seems to the visitor to Messrs. Ginn & Co.'s new quarters a very desirable occupation. In fitting up the Gardner Brewer residence for business purposes as little change as possible has been made in the house. In the library, the first room one enters, are the old carved bookcases originally built into the walls, today filled with Ginn's publications. This is now library, reception-room and *rendezvous* for school-teachers, who gather in large numbers on Saturdays. Here has been started a collection of Hancock relics.

Back of it the old music-room and dining-room are filled with busy workers, but they stop to point out with pride an odd window, a sumptuous carved fireplace or a set of parlor furniture—relics of former days. Mr. Ginn's own room on the second story, facing the Common, is more like a drawing-room than a business office. And the whole building testifies to the artistic taste of the decorator. But the elevator, the typewriter, telephones, extra windows and railings, the row of desks in the great hall, with its fine pillars and beautiful carved staircase, all indicate the new use to which the old building has been put. Gov. John Hancock or the Brewer family would be surprised at the amount of work which goes on within these walls.

Ginn's text-books are well known, but not every one realizes how many "outdoor books" of general interest are being published by this house. William J. Long's animal stories, Mary Dickerson's beautiful book on Moths and Butterflies, and the convenient new Handbook of the Trees of New England are among the most notable. A number of others are promised this spring and summer. Dummies of Clifton Hodge's Nature Study and Life and of a book on Common Spiders whetted our appetite. And we noted with interest the first pages of a book entitled Trees in Prose and Poetry. Books on trees have been plentiful of late. The publishers seem to be determined to give us a knowledge of tree lore. All success go with them and any other effort which leads into the outdoor world!

A. L. B.

Connecticut

Consulting State Editors: Rev. Messrs. J. W. Cooper, D.D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury; W. J. Mutch, New Haven; L. W. Hicks, Hartford; T. C. Richards, West Torrington

Connecticut for Cuba

Though this state happens to be the home of a considerable number of tobacco growers who have been led to believe that their interests might suffer if this Government should adopt a liberal trade policy with Cuba, this certainly is not the prevailing sentiment among the people who make up the churches. Senator Platt is a good representative of this important element, and there is little doubt that the state is with him strongly in his demand that the country shall sustain its pledges of friendly interest in Cuba. Surely moral vision in this land of steady habits ought not to become clouded with tobacco smoke!

An Illustrious Triumvirate

Within a radius of six miles from Bantam Lake were born Charles G. Finney in Warren, in 1792, Horace Bushnell in Bantam, a parish in Litchfield, in 1802, and Henry Ward Beecher in Litchfield, in 1813. Horace Bushnell's family soon moved to New Preston, where he spent his boyhood. The centennial of his birth is to be commemorated next June by the General Association at Park Church, Hartford, where he was ordained pastor May 22, 1833.

Maudlin Sentiment

Connecticut was stirred up not long ago over the wanton murder of a beautiful Christian girl, in the cruelest manner, by a rejected suitor. The murderer then tried to end his own miserable life, but his aim was bad and he recovered. The defense made for him was insanity; the jury found him guilty of manslaughter and he was sentenced to prison for life. A repulsive monster? "Not at all," some persons would tell us. He has been the recipient of notes of sympathy, of fruit and flowers and flattering attentions of every kind. Peril of life seems to be sufficient with some weak-minded persons to transform a villain into an angelic martyr. Nevertheless, that robust old doctrine with reference to all such reprobates still needs a hearing, "He that is filthy, let him be filthy still."

From the City of Elms

A month's campaign is being carried on in the western part of New Haven by the cooperation of four churches, Dwight Place, Plymouth, Trinity Methodist and Calvary Baptist. The services are held a week in each church and all the pastors preach in turn. Good results are apparent, and the fact of united work is itself most gratifying.

The most evident benefit coming from the Federation of Churches, now about three years old, is from the monthly meeting, when ministers and laymen from all denominations come face to face in discussing local and general questions of vital interest. The appetite for this sort of exercise is much keener than twenty years ago, and candor and Christian courtesy are more in evidence.

Signs of growth may be noted in North Haven under the new pastor, Rev. F. B. Doane; in Westville, Rev. Henry Davies; and in Grand Avenue, Rev. A. B. Chalmers, where over fifty were added to the church at the March communion. It was stated recently at Central Association that Grand Avenue, Howard Avenue and Dwight Place churches have made two-thirds of the net gains in membership among New Haven churches for the last fifteen years, the total being over 1,200 among seventeen churches.

Considerable interest is being taken among the churches of the several denominations in the study of church history, under the outline of "Via Christi," and a course of lectures is being planned for the united hearing of all interested.

The City Missionary Society is erecting a fine building in the center of the city, and promises greater usefulness than has been possible hitherto when handicapped by a poor building over the railroad tracks. This work is now feeling the impulse coming from a large number of theological students who are working their "scholarships" in this field. The same healthful influence is being felt in many local churches. W. J. M.

Hartford Letter

The local papers of Feb. 3 contained a statement that, because of additional demands upon our City Hospital and the greater cost of keeping it up to the required grade, a debt of $74,800 had been contracted, and an urgent appeal was made to meet it at once. The response was so generous and immediate that before the end of the month about $82,000 had flowed into the treasury, of which $25,000 came from J. Pierpont Morgan, who has again and again remembered this, the place of his birth, with substantial gifts.

The Open Hearth Mission, one of the worthiest institutions which seek to better the conditions of the poor, the straying and the lost, is about to abandon its dilapidated and crowded quarters on Front Street and enter its lately purchased mansion on Grove Street, once known as the Barnabas Deane House, but more recently as the Hollister property. With a capacious building, ample stables and sheds, plenty of room for a playground, and space for the erection of a chapel and lodging house, the friends of this useful mission, and especially Supt. B. N. B. Miller, have great reason to rejoice, as indeed have all our citizens, for all are more or less directly benefited by its salutary work.

The church in East Hartford proposes to celebrate its bicentennial, May 25-28. The first day will be given to services distinctively religious and musical; the second will be historical, and the third will be in charge of the Daughters of the Revolution.

The "Annual" of the church in West Hartford shows a prosperous year, with additions which bring the membership to 409, and benevolences amounting to over $2,600. The pastor's salary has been raised to $1,800.

The twenty-fifth annual meeting of the Connecticut Congregational Club was held in Jewell Hall, March 18. A historical sketch was presented by Rev. William De Loss Love, Ph. D., and the club was addressed by Dr. Willard Scott on the topic The Little White Church at the Crossroads. L. W. H.

Connected with Connecticut

A movement has culminated in Litchfield County looking toward the preservation of the John Brown house in Torrington. It has recently been occupied, perhaps appropriately, by a colored family.

On the sixth of July the Litchfield North and South Associations will celebrate their sesqui-centennial at the county seat. The 150th anniversary of the county is due at the same time. It was at the 100th anniversary of the same event that Horace Bushnell delivered his famous address on The Age of Homespun.

"Great cities make war on personality," said Dr. Jefferson at Portland; they make war also on country churches. They get all our young men, and nothing will ever take the place of them. Scenery does not. I am reminded of my neighbor, who sent South for her servants, and imported some of the best blood of old Virginia. But in spite of good wages and good fare, the maids grew restless; there were no gentlemen of color in town. The mistress tried to interest them in the beauties of nature, pointing to the Taconic range in all its glory. But Topsy sighed and said, "Yas, missis, but we-uns had rather see *one colored man* than all dem mountains!" Topsy is not alone in the feeling.

The writer met a lady from Georgia at the Yale Bicentennial, who plunged into objurgation of the President for the Booker Washington incident. He reminded her that the criticism came dangerously near that ancient complaint, "This man receiveth sinners and eateth with them." But she brought the argument to a triumphant conclusion by the retort, "Do you want to have your daughter marry a nigger?" Strange that some good souls cannot see the difference between things and things. Mr. Gradgrind could not see any difference between leaving the factory hands exactly as they were and feeding them on gold plate with venison and turtle soup. J. C. G.

The Church Ambulant

Lord Rosebery once said to the American bishop of cathedral car fame, "I am familiar with the church militant and the church triumphant, but this is the first time I have met a representative of the church 'ambulant.'"

The church ambulant is getting down to business in Connecticut. Besides Brookfield and Newington, two other churches have just initiated the church 'bus or wagon. West Hartford, at the expense of three dollars a Sunday, carries the members of a former Sunday school from the north district to church and Sunday school. West Torrington has just initiated a 'bus from Torrington Station to West Torrington on Sunday morning. The fare charged is five cents each way, the church paying the difference between receipts and expenses. R.

Dr. Phillips Stays at Rutland, Vt.

For nearly sixteen years Rev. G. W. Phillips, D. D., has been pastor at Rutland, the largest Congregational church in Vermont. He has received about 400 persons into the church on profession of faith, and over 200 by letter. Unwearying in his ministries to the aged and suffering, he has given special attention to the Christian nurture of the children, of whom he has baptized a large number and received many into the church.

Feeling that the needs of the parish might be more satisfactorily met by a younger man with fresh strength and newer methods, at the close of the year he handed in his resignation. After careful consideration the church refused to accept it, and voted to employ an assistant pastor. At their urgent request, and greatly to the joy of his many friends throughout the state as well as in the church itself, Dr. Phillips has consented to withdraw his resignation and remain under the new arrangement. C. H. S.

Kansas

Consulting State Editors: Rev. Messrs. W. L. Sutherland, Great Bend; David Baines-Griffiths, Kansas City; H. E. Thayer, Wichit

The Opportunity at the State University

Kansas Congregationalists at their state meeting at Manhattan in May will be invited to meditate on the subject of denominational duty to the large and growing student community at Lawrence. With an enrollment of 1,200 young men and women, the State University is an inviting field for religious activity. The insinuation that the non-sectarian is necessarily irreligious is best confuted by facts. At Lawrence eighty-seven per cent. of the students are church adherents, while fifty-six per cent. are church members. The attitude of the authorities toward Christian culture is entirely generous. The daily chapel service is a prominent and effective religious aid. Attendance is not required, but every effort is made to have the exercises attractive and helpful. A well-chosen choir and a superior pipe organ secure a musical service that is worthy and uplifting. At the invitation of the faculty clergymen of different communions spend a week at the university, conducting the service of worship and holding conferences with such students as wish to discuss the spiritual life. Five hundred young men and women are in the membership of the Christian Associations, the Y. M. C. A. employing a general secretary who gives his entire time to the work. At the beginning of the present academic year the religious interests were able to welcome a new ally. The Woman's Board of Missions of the Disciples denomination established in Lawrence a chair of Biblical instruction. The teacher is Mr. Wallace C. Payne, a graduate of Bethany (W. Va.) College and Yale Divinity School. This instruction has no direct connection with the university, but is maintained in close proximity to it.

From the founding of Kansas University till now Dr. Cordley and Plymouth Church have had a noble part in ministering to the spiritual needs of the student body. But with a constantly increasing attendance the task becomes more onerous, and the State Association may well consider how best to discharge an evident obligation not only to the Congregational constituency, but also to the young people who are without church relations of any kind. Our own colleges, of which we have good right to be proud, naturally claim first place in our attention. And yet, with 600 Congregational students at Ann Arbor and 300 at the University of Wisconsin, it is too late to expect that our sons and daughters will all attend the denominational institutions of learning. There was a wisdom not altogether earthly in the maxim of a ward statesman in one of our Western cities, "If ye can't bate the inimy, jine 'em."

In Kansas City

A KANSAS CALEB

Thanks to the substantial fellowship of the Church Building Society and the generosity of Mr. Charles Francis Adams, Jr., Plymouth Church, Armourdale, has its property free from incumbrance. Owing to the opening for sale of a large tract of land the church finds itself suddenly surrounded with hundreds of homes. Since Jan. 1 this young enterprise has been under the care of Rev. C. M. Clark, recently of Galesburg, Ill. He succeeds Dr. S. A. Baker, who in the buoyancy of his eighty-seventh year has worked devotedly for the promotion of this cause. Unusual interest attaches to the career of so sturdy a veteran. Dr. Baker was ordained over sixty years ago in the Methodist Protestant Church. He was founder and first president of Adrian College, and was followed in office by Dr. Asa Mahan. His ministerial record is that of the pioneer, ambitious to lay foundations and do hard work.

THE CONGREGATIONAL PENTAGON

The five churches of the Pilgrim persuasion in Kansas City, Kan., are all vigorous. First and Pilgrim are conscious of growing pains, and feel the need of better material equipment. Chelsea Place has received twenty-five persons into fellowship since Christmas. Bethel is being led in its service for the neglected by Major Sully, formerly divisional officer of the Salvation Army in the Southwest. In coming to Bethel Mr. Sully's first work was a successful distribution of good things in homes where they were sure of welcome.

D. B. G.

Around the State

THE CHURCH ON WHEELS

Tabernacle Church at Pittsburg faces the necessity of moving nearer the center of that busy city. Rev. L. J. Parker has done good service in the few months since his coming, but he is strongly impressed that a change is necessary if Congregationalists are to do substantial work. It will be an act of faith for this humble people to undertake. Strong City must also move its work to the center of the town, but this people are ready for the wheels to be attached. Rev. Wilfred Withington, a veritable "Mr. Craig of Black Rock," is pastor.

REVIVAL WORK

The Williams meetings at Wellington and Newton have greatly aided the churches and the moral tone of the communities. Evangelist Williams stirs the moral depths and is unsparing in condemning sin. Results are evident in the many confessions of sin and reparations of wrong.

MINISTERIAL ACCESSIONS

A number of new men are strengthening the state forces. Rev. H. A. Simpson, late of Litchfield, Mich., has taken the large opportunity presented at Parsons. He will put in operation some social ideals in this center of busy life afforded by the M. K. & T. Railway.

Rev. C. M. Thomas came from Denver, Col., March 1, to take Pilgrim Church at Lawrence. He has the north side of the city, which is divided by the Kaw River.

Rev. C. S. Sargent, recently pastor of St. Mary's Avenue Church, Omaha, has joined the forces of the Southwest and become pastor of Plymouth Church, Wichita. He was wiser than many of his Eastern friends, who told him not to bury himself in Kansas. He saw the opportunity and chose to be a live force in one of the liveliest of cities. He holds the key of Congregationalism at the gateway of the Southwest.

Mr. Ross Phinney, trained in Boston University, will take the double responsibility as pastor in Fairmount Church, Wichita, and professor of Biblical literature in the college.

Prof. L. E. Tupper, after long service in Hiawatha Academy, goes soon to the Salina church, a large field. Owing to a gift from Mr. Rockefeller, the academy has come under the care of the Baptists.

Rev. Arthur Metcalf of Lake Linden, Mich., who accepts the enthusiastic call to Garnett, will be a valuable addition to our forces.

H. E. T.

Needs and Workers

THE CALL OF EASTERN KANSAS

From Kansas City seven systems of railways extend into Kansas, reaching, with their branches, 100 of her 105 counties. In seventy-one of these 100 counties are located the 174 Congregational churches of the state. In eleven counties east of the center of the state we have no church. Only one of these has less than 10,000 people, while six have over 18,000 and one 42,694. In eighteen adjacent counties in the southwest and in five in the northwest we have no church. But only one of these counties has a population of 5,000, five have less than 500 each, and nineteen less than 2,000 each. In the western half of the state we have churches in twenty-one counties, while the Sunday School Society reaches eight others. While most of the forty churches in this region are in good counties and are self-supporting, we have a fair representation in the sparsely settled districts, where all churches are dependent on missionary aid. Perhaps in proportion to our numbers we care for our share of the destitute regions.

These regions are not especially destitute of religious privileges. In all the villages churches are found, and in many remote schoolhouses Sunday schools and occasional preaching services are held. The call for aggressive evangelizing work, if not for the organization of churches, is greater in the eastern part of the state, where population is denser and where a larger number of neighborhoods and families are unreached by the churches.

THE CHURCH ITINERANT

The short corn crop in Eastern Kansas last season, with the consequent high price of feed, led many stockmen to ship their cattle West for grazing. This has resulted in the sale of much hitherto unoccupied lands for cattle ranges. In some instances increased population has resulted. In others several ranches are sold to the same purchaser, often a syndicate, and the entire neighborhood will remove. To our frontier churches and Sunday schools these changes are significant.

TWO NEW SUPERINTENDENTS

The state welcomes most heartily the new superintendents in home mission and Sunday school work. Rev. H. E. Thayer is not a stranger, but well known and much beloved as the efficient pastor of Plymouth Church, Wichita. Rev. J. E. Ingham comes from the pastorate at Sherburn, Minn., where he manifested especial aptitude for Sunday school work. He began work Feb. 1, and is rapidly acquainting himself with our conditions and needs. The delightful fellowship which has always characterized the Kansas churches will, we trust, make him at home among us.

TWO YEARS OF SELF-SUPPORT

The end of the second year of self-support in Kansas home missions is upon us. We are assured that if all the churches fulfill their expectations we will close it free from debt. But in order to do this we must not delay our contributions beyond April 1. The time seems ripe for an advance all along the line under our new leaders.

W. L. S.

Nebraska

Consulting State Editors: Rev. Drs. Harmon Bross, Lincoln; H. C. Herring, Omaha; M. A. Bullock, Lincoln

Safeguarding Our Children

The subject of Christian education in our state universities is justly attracting more attention than formerly. These institutions have large numbers of students from Congregational homes. Have not Congregationalists some responsibility for their moral and spiritual welfare? The Christian element in our public school system, from the primary school up to the state university, centers in the teacher rather than the system. Give us Christian teachers and the interests of our boys and girls are safeguarded; otherwise they are jeopardized.

Omaha and Vicinity

Our churches are putting increased emphasis upon Easter and the weeks preceding. Not many use the word Lent. Probably none seek to introduce Lenten austerities. But very many have special services and follow corresponding lines of study. First Church, Omaha, this year has been considering the farewell messages of Jesus in its prayer meetings, and will have services each evening of Holy Week. The pastor at Ashland, besides special services planned for that week, is preaching Sunday evenings a series of sermons leading up to the subject of the risen life.

NEW PASTORATES

One fairly under way and two about to begin are regarded with much satisfaction. Late last fall Rev. W. C. Blakeslee, son of Rev. N. T. Blakeslee of Milwaukee and a graduate of Yale Seminary, was ordained over the church at Ashland. He has since further qualified for the bishopric by taking a wife, and the two work enthusiastically and successfully. New effort for the children includes a boys' club and a catechetical class.

The Fremont Church has shown its usual good sense in calling Rev. John Doane, tried and proved in the neighboring city of Lincoln. His ministry in this new charge will worthily supplement that of his predecessor, Rev. W. H. Buss, who, to the great regret of his people, the city and all who knew him here, has left the city and assumed charge of the New England Church in Aurora, Ill.

St. Mary's Avenue Church, Omaha, left vacant by the removal of Dr. C. S. Sargent to Wichita, Kan., has called Rev. Robert Yost of First Church, Cortland, N. Y., and he will take up the work at an early day. A warm welcome awaits him, both from his own people and from the eight other local Congregational churches. He will find, too, the way prepared for him by the devoted and evangelical work of his predecessor. During Dr. Sargent's pastorate a large number were received into the church and a high ideal of spiritual thought and endeavor was established—a valuable legacy to an incoming pastor. Mr. Yost's first and only previous pastorate was in St. Louis, in the United Presbyterian Church. He has the heartiest confidence of all who know him, including his predecessor.

AN OLD PASTORATE

Nebraska is young and possesses little that is settled and stationary. It is gratifying, therefore, to note that at least one pastorate has reached its majority. Rev. M. B. Harrison, ordained and settled at Scribner in 1881, has never felt it his duty to go elsewhere. All rejoice in this, for his patient, unselfish and fruitful ministry is a constant encouragement and inspiration. May he and his like-minded wife number twice twenty-one years of service in Scribner.

A NOTABLE AWAKENING

Saratoga Church, Omaha, was organized in 1886, but though in an excellent location has never seemed to discover the secret of growth. Of late, however, under the energetic leadership of Rev. F. E. Henry (and here again the young and consecrated wife must not be forgotten) it has made swift progress. A basement has been excavated and fitted up by the volunteer effort of the young men, new pews have been put in, audiences have increased, the Sunday school is full of life, and the church is assuming wide influence in the neighborhood. H. C. H.

As Seen from the Capital

THE SCHOOLS

Our four Congregational academies, Chadron, Franklin, Gates and Weeping Water, in conjunction with Doane College, have adopted a plan—an educational trust, we may call it—to provide for the payment of debts and current expenses of the academies, and secure for each an endowment of $25,000 by June 30, 1904. President Perry of Doane College is chairman of the co-operating committee.

After traveling over the state more than 2,000 miles, President Perry reports that many sections have lost three-quarters of their population, and the little towns are becoming less. More than half of Nebraska must be given over to stock raising. The Sandhills alone cover 24,000 square miles, or nearly a third of the state. The children of the stockmen will naturally be sent to these academies. These sparsely settled districts support public schools with difficulty, and high schools, of necessity, will deteriorate. The academy is the place for the children of the ranchman, and they will gather there in increasing numbers as the academies become sufficiently endowed.

Weeping Water Academy, however, is in the southeastern part of the state, a rich farming section, and one of the oldest and most prosperous. It has, therefore, a different constituency and environment. It is doing a splendid work and, with a proper endowment, its future is assured. In scenery and people Weeping Water is a transported bit of New England, unique and attractive, an ideal town for a Christian academy.

THE CHURCHES

Lincoln churches are passing through a period of transition. Rev. W. H. Manss retires from the pastorate of First Church and is engaged in special study at the State University. Rev. John Doane, Plymouth's able and valued pastor, has accepted a call to the Fremont church, one of the strongest and best in the state. Mr. Doane is widely known as a trustee of Doane College and a director in Chicago Seminary, and is one of the most successful pastors in the state. For nine years he has served Plymouth, and it is with great sorrow and reluctance that it surrenders him. Butler Avenue Church, Rev. Laura H. Wild, pastor, has received a large number of members on confession the past winter.

Vine Street Church has growing congregations and Bible school, and needs a larger building. The pastor has completed a course of twenty-four studies in Messianic Prophecy and Its Historical Development, which has been followed with growing interest by a class at the parsonage Saturday evenings. Zion German Church has in Rev. S. H. Schwab a man of rare spiritual power, and seems to be enjoying a continuous Pentecost. Salem German, just after dedicating its new building, was afflicted by the severe and long continued illness from typhoid fever of Rev. Andrew Suffa, his wife and daughter. They now seem on the way to assured recovery. Lincoln has lately had the rare privilege of hearing Dean Sanders of Yale and President George of Chicago. M. A. B.

Lenten Programs

At Leominster Rev. Lawrence Phelps sends out to his people a beautiful Easter letter, followed by a schedule of Lenten services. Sunday morning sermons are on Christ Our Example for Today: In home life, in society, in courtesy; Glorying in the cross while living in the world. On Sunday evenings, by telling the stories of modern, everyday heroes, he answers the question, How can I acquire a stronger character—In intelligence, morality, spirituality? At the midweek meetings he considers How to be a Christian in this busy age: In our own town; Among many people; With two or three friends. His Holy Week subjects are based on events in the corresponding week of Christ's life, and he has prepared daily Bible readings on First Duties and Practical Rules for Holy Living.

Among Holy Week subjects at the church in St. Albans, Vt., are Christ, the Cleanser, the Illuminator, the Judge; and for Good Friday, The Story of the Cross in Scripture and in Song.

Dr. S. M. Newman of Washington, D. C., has arranged Six evenings with Great Poets, drawing these lessons: From Browning's Pippa Passes, God's use of our slightest spontaneous joy for the good of the world; From Coleridge's Ancient Mariner, God's loving ownership of his whole creation; From Wordsworth's Intimations of Immortality, Suggestions from the experience of childhood that life is immortal; From Tennyson's In Memoriam—The conviction of immortality developed through suffering; From Lowell's Vision of Sir Launfal—The true spirit of Christian service; From Browning's Easter Day—The true life on earth is one of limitation, struggle and love of God.

Rev. C. H. Small, pastor of First Church, Springfield, O., is holding midweek conferences on practical subjects, prefaced by devotional readings from Phillips Brooks.

The minister at Salem, Io., Rev. A. S. Henderson, in connection with Passiontide services, has prepared for distribution, from the Stevens-Burton Harmony of the Gospels, a Chronological Bible Reading on the events of the last week of Christ's earthly life.

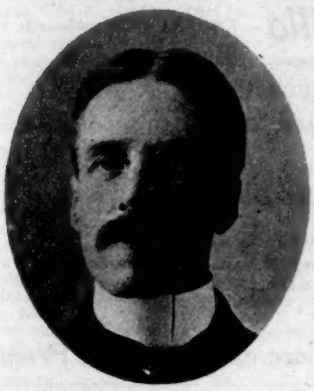
Rev. Sydney Strong puts forth a notice of his Lenten services in a form which seems to us unique. The subject is the Epistle to the Corinthians, which he calls a treatise on Applied Christianity. The inscription in the upper left hand corner shows that it comes From Paul the Apostle, Ephesus, Caria, Asia. It is addressed To the Church of Christ, Corinth, Achaia, but appears to be forwarded to Dr. Strong's church at "Oak Park, Illinois, U. S. A." The Greek stamp and the postmarks indicating that it was mailed at Ephesus, A. D. 57 and received in Chicago, A. D. 1902, help one's thought to bridge the centuries and bring the message home as present-day and personal.

Dr. Smart Installed at Newton Highlands, Mass.

It has been an unusually long and testing period for this church between the termination of its last pastorate and the initiation of the new one, which took place last week Tuesday. But the adage, "Patient waiters are no losers," has been signally illustrated, for Rev. George T. Smart, D. D., has been received with such a degree of enthusiasm and expectation as to leave not the slightest doubt that he and the church and community are exceptionally well mated. The fact that in ten days a long-standing debt of $7,300 was easily cleared

2

away is eloquent testimony that the church intends to give the man of its choice a free field from the start. The response of the community to his preaching has already been marked, while it augurs well for the spiritual fruitage of the new ministry that on the first Sunday in March ten persons joined the church on confession. Dr. Smart's departure from Manchester, Vt., is a distinct loss to Vermont, where for twelve years his steadily advancing influence as preacher and teacher has been widely remarked. He was born in England, was educated at private classical



schools, and began a business career which soon brought him to America. Ordained in 1888, he went to Vermont to care for two small churches of Disciples at West Pawlet and West Rupert. A literary and philosophical course at Harvard followed, after which, finding himself in sympathy with Congregational ideas, he accepted a call to Manchester. In this field, where able preaching is expected and social demands in summer are exacting, Mr. Smart for more than seven years has ministered with efficiency. Meanwhile his literary studies have not been neglected, and he has responded to calls for service from literary clubs in Bennington, Rutland, Troy, New York, and elsewhere. But labors of this sort have been made subsidiary to higher ends. While his hearers often have predicted that he would eventually fill a professor's chair, his consecration to the ministry has become the more pronounced.

Rev. C. M. Southgate was moderator of the installing council, and though another assemblage of Congregationalists of Greater Boston was at the same hour dismissing Dr. Clark from the pastorate of Central Church, a good proportion of the churches and individuals bidden came. There was a rare and delightful quality in the paper presented by Dr. Smart. It avoided the beaten tracks and employed the terms of literature and of poetical insight rather than those of dogmatic theology. Indeed, both in his formal statement and in replies to the few questions of Dr. Withrow, Mr. Hale and one or two others, Dr. Smart avoided precise definition of his intellectual position, yet no one missed the deep and certain note of a rich religious experience and of a positive message for his fellowmen.

At the evening service the excellent volunteer chorus with which this church is blessed furnished special music. Dr. McKenzie pressed home eloquently the thought of the centrality of obedience and duty-doing in the Christian life, and ministerial neighbors of Dr. Smart in the Newton circuit spoke helpful and fraternal words.

Ministers in Close Touch

It is difficult for busy pastors, crowded to the limit of physical possibility, to take time to express their interest in their ministerial brethren. Growing out of recent suggestions at the Worcester (Mass.), Congregational Club, a two days' retreat and fellowship meeting was lately conducted in the parlors of Union Church. Forty clergymen of the city and adjacent towns attended. Three sessions were held daily for intensifying the spiritual life. Each day the brethren dined together at the church and spent the two hours following in free heart-to heart talks on their aspirations, needs and trials. City ministers came to understand better the depression of the country pastors, growing out of their isolation, depleted congregations and decreasing resources. At the same time country pastors came to realize that larger congregations and larger salaries did not mean "flowery beds of ease," but rather multiplied and exhausting duties. The fellowship was further emphasized by the city ministers entertaining their brethren from the towns in their homes at tea and for the night.

The spiritual impressiveness reached its climax in the closing service, when the brethren were seated about the tables arranged in the same manner as when Jesus instituted the Lord's Supper. With prayer and hymn they read in turn the gospel account of that sacred service and partook of the sacrament, passing the elements from hand to hand. The proposed exchange of pulpits between city and country pastors the following Sunday was partially carried out. So helpful was the gathering that Dr. A. Z. Conrad invited the brethren to be his guests at the Old South Church in an all-day gathering in May.

E. W. P.

Golden Anniversary on the South Shore

True to its name and traditions the Pilgrim Church of North Weymouth, Mass., has kept holy day the past week in commemoration of its organization and the dedication of its edifice half a century ago. The services were admirably planned, drew large congregations and were intensely interesting and inspiring. The historical discourse, by the pastor, Rev. T. H. Vincent; the greetings from sister churches; the address of Rev. Alan Hudson of Brockton, a former pastor; and the roll-call of members are all worthy of special mention. The church has been unusually fortunate in the character and ability of its eight pastors. Five of these, strange to say, are buried in the same local cemetery in the community where each in turn had faithfully and successfully labored for the spiritual uplifting of the people. Three charter members are still living. A handsomely illustrated historical souvenir of the anniversary services has been issued. Rejoicing in the heritage of the past, united, well organized, and efficiently led by a devoted and popular pastor, the church girds herself for a future of larger usefulness, greater opportunity, increasing numbers. The immediate prospect of rapidly increasing population makes its future most promising.

NORFOLK.

The Maine Statistics

Despite a few hopeless delinquents the tables reached Boston Feb. 11, only a few days later than usual. With no change in the number of churches, the balance elsewhere falls upon the wrong side of the ledger. Our 250 churches have received but 418 on confession, a number considerably below the average, and but slightly above the disquieting figures of a year ago. The total membership is 21,949, a loss of 143 from the previous year. This loss is only saved from being larger by the fact that the number of removals both by death and by revision is considerably below the average of recent years. The total benevolence is $49,401, a shrinkage of about $7,000. The notable gain of $3,000 is for foreign missions, but this is due largely to one church and possibly to one generous giver. The Sunday school membership, 20,499, is about 500 less than a year ago, while but 138 of our churches report young people's societies. These number 5,961 members. Probably a few other societies exist, but the church reporter has failed to note the fact or ascertain the membership. On the whole, there still remains a large field in our churches for a forward movement.

E. M. C.

You may Snap your Fingers at Dyspepsia

There is a quality in Royal Baking Powder, coming from the purity and wholesomeness of its ingredients, which promotes digestion. Food raised by it will not distress. This peculiarity of Royal has been noted by hygienists and physicians, and they accordingly recommend it in the preparation of food, especially for those of delicate digestion.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

The Ohio Figures

The Ohio tables started for Dr. Anderson's desk Feb. 17, slightly earlier than usual, and contained some report from every church in the state. Three were added—Barberton, Bryn Hyfryd and Cleveland Cyril—and one, Glenroy, was dropped, leaving the number 255. The members Jan. 1 were 39,632, a decrease of 144. One church reports 214 less members. Nineteen churches, against 20 last year, have over 400. One church enters and two leave the list. Of these 21 churches 11 gained, 9 lost, 1 remained the same. The net loss was 67. Oberlin First is still largest, with 988, a slight decrease. Cleveland Euclid Avenue is second, exchanging places with Akron First, with 911 and 905, respectively. In like manner Toledo First overtakes Columbus First, the figures being 871 and 867. The next are Cleveland Pilgrim, 829; Oberlin Second, 768; Mansfield First, 719; and Cleveland Hough Avenue, 606, in the same order as last year. Medina and Painesville exchange rank, with 527 and 526. Cleveland Plymouth and Toledo Washington Street, with 492 and 472, gain in rank, while Elyria First holds its place, with 466, closely followed by Cleveland Trinity, 461. Marietta First enters the list, with 448. The others are Sandusky, 428; Cleveland First, 424; Mt. Vernon, 405. Conneaut and Toledo Second drop out by revision.

The largest additions are: Cleveland Hough Avenue, 82; Toledo First, 65; Marietta First, 64; Oberlin First and Cleveland Plymouth, 60 each; Toledo Washington Street, 59; Columbus Plymouth, 51; Cleveland Pilgrim, 50.

Six churches went to five places in figures in home expenditures, Cleveland Euclid Avenue leading, with $47,893; Marietta First following, with $29,664; Cleveland Pilgrim reporting $20,764; Cleveland Plymouth, $12,000; Elyria First, $10,050; Toledo First, $10,000.

The large figures in benevolences are: Cleveland Euclid Avenue, $5,949; Cleveland Pilgrim, $4,564; Marietta First, $3,939; Toledo First, $3,537; Oberlin First, $3,536; Columbus First, $3,064; Medina, $2,329; Oberlin Second, $2,218; Elyria First, $1,464; Mansfield First, $1,423; Toledo Central, $1,019.

Benevolences decreased $5,740, and home expenditures increased $66,512.

The Congregational centers are Cleveland, 22 churches, 6,481 members; Columbus, 8 churches, 2,380 members; Toledo, 7 churches, 2,365 members; Oberlin, 2 churches, 1,756 members; Akron, 4 churches, 1,380 members; Cincinnati, 8 churches, 1,082 members; Mansfield, 2 churches, 1,015 members. In Cleveland and Cincinnati these figures would grow to 6,778 and 1,298, respectively, by the addition of churches outside the limits but distinctly a part of the working force.

Thirteen churches outside the state, in Pennsylvania, West Virginia, Kentucky and Michigan, belong to the association but are not included in the figures given. J. G. F.

Record of the Week

Calls

ALCORN, WM. A., Strang and Bruning, Neb., to Doniphan. Accepts, beginning work April 1.

BISHOP, J. L., to Apache, Okl. Accepts.

BURDICK, CHAS. H., Chicago Sem., to Second Ch., Moline, Ill. Accepts.

FULLER, MONTIE J. B., Hartford Sem., to Underhill and Jericho, Vt. Accepts, beginning work July 1.

HUMPHREYS, OLIVER M., Silver Creek, Io., to Bondurant and Linn Grove. Accepts.

HIGGINS, ROBERT M., Grand Rapids, Mich., to Alpena.

Continued on page 429.

For Nervous Women

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

Tired All the Time

That's a Spring Condition

It's a sign that the blood is deficient in vitality, just as pimples and other eruptions are signs that the blood is impure. It's a warning, too, which only the hazardous fail to heed.

Hood's Sarsaparilla removes it, gives new life, new courage, strength and animation.

It cleanses the blood and clears the complexion.

Accept no Substitute

"I cannot say too much in regard to Hood's Sarsaparilla I was all run down and was told to take this medicine, which I did, and two bottles made me well." GEORGE H. TOWNE, Dedham, Me.

Hood's Sarsaparilla Promises to Cure and Keeps the Promise

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Thh New BRIGHT WHITE LIGHT for MAGIC LANTERNS

Fits any Magic Lantern. Intensely brilliant. Burns kerosene, hence absolutely safe. Easy to operate. Costs less than two cents an hour. Send for great combination offers on lanterns and slides. New sets: Life of McKinley, Sign of the Cross, Illustrated Songs, Comic Stories, and many others. Circulars of "The Bright White Light" and our new bargain list, free. Slides, Magic Lanterns, Moving Picture Machines and Films, all prices. WILLIAMS, BROWN & EARLE, Dept. V, 918 Chestnut St., Philadelphia.

ANTIQUE

The rage for Antique Furniture had its origin in the implication that a man who owned old silver, old portraits and old furniture had once owned ancestors.

But when you find a real Descendant who has not bought, but inherited, you usually find him lacking one article—an Antique Bookcase. They built their bookcases into the house itself in those days, and antique cases are rare.

For this reason we are having a constant call for Colonial patterns of bookcases to accompany other Colonial furniture. We have now on exhibition some very interesting pieces of this class.

PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,

48 CANAL ST., BOSTON.

Record of the Week

[Continued from page 428.]

HOFFMAN, THEODORE, Rockville, Ct., to Deerfield, Mass. Accepts.

HOLMAN, DAVID A., lately of Big Prairie, Mich., to Freeport. Accepts.

JONES, J. OWEN, Bound Brook, N. J., accepts call to Wallingford, Ct.

KELLOGG, H. MARTIN, McIndoe's Falls, Vt., to Lunenburg. Declines.

KNIGHT, FRED'K T., Wollaston, Mass., to N. Stamford, Ct. Accepts.

MCKINNEY, SAMUEL T., Union Ch., St. Louis, Mo., to Eaton, Col.

MACLANE, WM. R., Ellsworth, Minn., adds Little Rock, Io., to his field.

MARTIN, GEO. R., Harbine, Mich., to Camp Creek and Minersville, Neb., also to Arborville. Accepts the latter.

MCELVEEN, WM. T., Shawmut Ch., Boston, declines call to Union Park Ch., Chicago, Ill.

NICHOLLS, JOHN H., Toledo, O., to Litchfield, Mich. Accepts.

NORTON, STEPHEN A., San Diego, Cal., to First Ch., Woburn, Mass. Accepts.

RICH, CHAS. S., lately of Stockbridge, Mass., to Sierra Madre, Cal., for one year. Accepts.

SCHWIMLEY, WM. A., Kangley, Ill., to Anita, Io. Accepts.

SHAW, WM. B., formerly of Garnett, Kan., to Port Byron, Ill. Accepts for one year.

STRONG, FRANK P., to remain another year at Kinsley, Kan. Accepts.

TAYLOR, MRS. S. E., Cripple Creek, Col., to Littleton. Accepts.

THOMPSON, H. W., "People's" Ch., Fond du Lac, Wis., to De Pere. Accepts.

TORRENS, DAVID J., Friendship, N. Y., to Mt. Carmel, Pa. Accepts.

VALLENTYNE, JAS. W. (M. E.), Buffalo, Minn., accepts call to Marshall.

VAN OMMEREN, HENDRIK, Armada, Mich., adds Ray to his field.

Ordinations and Installations

BIELER, JOHN M., *o.* and *i.* Eastport, Me., March 11. Sermon, Geo. J. Bloomfield; other parts, Rev. Messrs. C. G. McCully, H. E. Lombard, H. F. Harding, S. K. B. Perkins and H. N. Pringle.

SMART, GEO. T., *i.* Newton Highlands, Mass., March 11. Sermon, Rev. Alexander McKenzie, D. D.; other parts, Rev. Messrs. W. H. Davis, C. L. Noyes, O. S. Davis, C. M. Southgate and H. J. Patrick.

Resignations

BASS, HENRY C., Americus, Lesley, Kramer and Williford, Ga.

BURKETT, W. MAYNARD, Ferndale, Cal.

CROSSLAND, GEO. E., Olivet Ch., Kansas City, Mo.

DAVIES, JAMES, Bowdle, S. D., to be nearer Yankton College.

DAZEY, JONATHAN C., Waukomis, Okl.

GRIFFITH, WM., Pingree, N. D.

HARGRAVE, JOHN W., Baraboo, Wis. Removes to Florida.

HORNER, JOHN W., Valley Junction, Io.

LEWIS, DAN'L M., West Pullman, Ill.

LIND, NELS JOHAN, Scandinavian Ch., Fargo, N. D., to enter work as general missionary for the state.

MANN, WILFORD E., Royalton and S. Royalton, Vt., resigns Royalton for health reasons.

NISSEN, NIEL, Lamont, Mich., to return to his studies at Oberlin.

PHILLIPS, GEO. W., *withdraws* resignation at Rutland, Vt.

ROSE, CHAS. G., Dundee, Mich.

SHAVER, MELVILLE A., Westmount, Can., to enter evangelistic work

STREET, WALTER B., Anderson, Ind., to take effect June 1, after a pastorate of four years.

TILLETT, BARTON C., Central City, Io., to take effect May 1.

Dismissions

CLARK, EDWARD L., Central Ch., Boston, March 11.

HOPKINS, HENRY, First Ch., Kansas City, Mo., March 11.

Churches Organized and Recognized

PLEASANT VALLEY, WN., *rec.* 3 March.

TEA LODE, S. D., 2 March. 9 members.

Increases in Salary

ADAMS, GEO. C., First Ch., San Francisco, Cal., $500, making salary $5,000.

HATCH, GEO. B., First Ch., Berkeley, Cal., $250, making salary $2,750.

RADER, WM., Third Ch., San Francisco, Cal., $300, making salary $2,700.

SCUDDER, WM. H., Lorin, Cal., $100.

Personals

BULLOCK, MOTIER A., pastor of Vine Street Ch., Lincoln, Neb., and one of our consulting editors, has accepted an invitation to take editorial oversight of the *Lincoln Congregationalist*, the organ of our churches in that city, succeeding Rev. John Doane, who goes to the pastorate at Fremont.

John H. Pray & Sons Co.

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GREAT REDUCTION SALE

—OF—

Upholstery Goods, Tapestries, Damasks, Cretonnes, Lace Curtains, China Silks, etc., with the addition of many **Great Bargains** in **Desirable Goods** not included last week. The following items are especially noteworthy, but there are **Many Others** too numerous to mention.

CRETONNES.

French and English Prints, light colors, especially suitable for seashore or country house furnishings.

No.	Was	Now, Per Yd.
285—90 yds. Pansy pattern in five colors	40c	19c
320—42 yds. Nile ground, all over floral pattern	62½c	35c
335—47 yds. Light blue ground, bunches of roses and garlands of ribbon	62½c	35c
315—31½ yds. Cream ground, blue and rose stripe with detached moss rose and carnations	55c	25c
359—29 yds. Dark blue ground, Oriental pattern, copied from a valuable antique rug now in the South Kensington Art Museum	$1.00	60c
330—95 yds. Block printed, cream ground with large yellow and white roses	$1.25	60c
322—85 yds Block printed, reddish brown ground, large self-colored Poppy	$1 50	50c

And others equally as good at **15c., 19c., 25c., 35c., 50c.** and **60c.**

LACE CURTAINS.

No.	From	To Per Pr.
568—14 prs. Ecru Muslin with yellow and white figures	$6.50	$2.60
3246—2 prs. Real Renaissance	25.00	16.00
3201—2 prs. Irish Point	6.50	4.25
549—2 prs. Brussels	10.50	5 00
526—2 prs. Swiss Glass Curtains	8.00	4.50
3236—1 pr. Crepe Curtains	13 50	8.50
563—3 prs. Gold Silk Curtains	28.00	13 50
524—3 prs. Fine Gauze Curtains	10.00	6.00
3221—13 prs. White Arabian Curtains, 2½ yds. long	9.50	6.50
2075—9 prs. Ruffled Gauze Curtains	2.50	1.25
2074—22 prs. Ruffled Muslin with yellow stripes, 2½ yds. long	2.25	.90
2193—10 prs. Real Renaissance	15.00	10.75
1529—11 prs. Arabian Edge Curtains, 2½ yds. long	9.25	7.25
1532—15 prs. Arabian Curtains, narrow edge, 2½ yds. long	8.75	6.75

LACE CURTAINS

No.	From	To Per Pr.
1531—7 prs. Arabian Curtains, narrow edge, 2½ yds. long	$7 75	$6.00
1964—2 prs. Cluny Curtains	8.50	5.50

And many odd lots of 1, 2 and 3 pairs at prices correspondingly low.

TAPESTRIES AND DAMASKS.

No.	From	To Per Yd.
1130—25 yds. Cotton Tapestry, gold and olive on green ground	$2.25	$1.50
76—22 yds. Wool Tapestry, old red ground with colors	3.50	2.25
1116—18 yds. Silk Gobelin Tapestry, green ground and colors	3.00	2.00
1090—21 yds. Oriental Cross Stripe	1.50	1.00
1082—75 yds. Drapery Fabric, four combinations	2.00	1.25
4—4½ yds. Olive Wool Tapestry	6.75	4.50
754—13¾ yds. Silk and Cotton Drapery Fabric, rose and cream	3 50	1.85
107—8¾ yds. Stripe Damask, nile and cream	4 00	2.25
1020—6 yds. Oriental Damask	5.00	3 25
113—14 yds. Mode Damask	4.25	2.50
106—9¾ yds. Crimson Italian Damask	8.00	4.25
115—12¾ yds. Yellow and White Damask	5.50	3.25
1004—12 yds. Rose and Chintz Satin Stripe	5.00	3.25

These goods are suitable for door or window hangings and furniture coverings. Furniture reupholstered during this sale at CUT PRICES. Estimates given.

REMNANTS

of Tapestries, Damasks, Velours, Cretonnes, Silk and Mohair Plushes in lengths of from ONE TO THREE YARDS at LESS THAN HALF THE ORIGINAL PRICES.

350 Mounted Tint Cloth Shades, 3.0x6.0, ready to hang, at 25c each.

FIGURED CHINA SILKS

The 75c. and $1.00 qualities reduced to **40c.** per yard.

PLAIN CHINA SILKS.

The 75c. qualities reduced to **50c.** per yard.

During this sale no goods will be sent on memorandum, reserved, exchanged or taken back. All sales must be considered final. **No Samples** of these **Mark Down** goods can be sent by mail.

John H. Pray & Sons Co.

Pray Building, 658 Washington St., Boston

The Business Outlook

Distribution of merchandise maintains a very large volume throughout the country, although in Boston trade conditions have been temporarily upset by the teamsters' strike. Otherwise spring business is booming and merchants and manufacturers are in good spirits and confident of the future. Prices of commodities, too, hold very strong, and in several directions further advances are expected. As was expected, money is working firmer, and around April 1 there may be something of a pinch, but such pinch will apply more to Wall and State Streets than to legitimate commercial interests. There is some unrest among labor, but no serious complications are now expected. Bad weather has had some effect on railroad earnings, but on the whole the latter are very large in volume.

In the industries the best reports come from iron and steel. Leather and hides are inclined to be dull and considerable fear of failures among shoe manufacturers is expressed. The latter have been busy, but prices have not been such as to allow of much profit. Wool is moving only quietly and cotton has been unsettled in price. Cotton and woolen mills are busy and the outlook for the manufactured product is promising.

Speculation in the stock markets is still very professional, but efforts of bear traders to hammer values do not attain much result. The fact is the big magnates have the bulk of the stocks and they maintain a firm grip on the market. Prospects rather favor a better stock market this spring. The copper situation is still demoralized, but it should not be forgotten that copper stocks have suffered a large shrinkage.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MAR. 14

Mrs. F. N. Peloubet, presiding, illustrated by a helpful chart the founding and growth of the Christian Church, with the inception and promulgation of the missionary idea, especially as taken up in the study of missions in "*Via Christi.*"

Every day lately has seemed to be "Miss Stone's day," but under March 14 her name was written in the Board Calendar for 1892 when it was prepared last summer, with this quotation from Savonarola:

I for thy sake was pierced with many sorrows,
And bore the cross,
Yet heeded not the galling of the arrows,
The shame and loss.
So faint not then, whate'er the burden be,
And bear it bravely even to Calvary.

The words seem almost prophetic, chosen at a time when the experiences which began on the fateful third of September could not have been anticipated. Some extracts were also given from Miss Stone's last report of her work with the Bible women.

Mrs. Schneider reported progress of the recent revival in Aintab, with the enthusiasm and satisfaction which she always shows in the work associated with the scenes of her early missionary life.

Mrs. Peloubet's question as to the greatest present need in the work for the whole foreign field elicited from Miss Kyle such a presentation as showed that with the many doors now open and with the young men and women who are ready to say, "Send me," the crying lack is such a whole-souled consecration of Christians at home and of the means committed to their stewardship as shall supply the money without which the natural and healthy growth planned and prayed for cannot be fostered.

Mr. Griggs's Completed Course

The course of lectures on Moral Leaders given by Mr. E. H. Griggs in Tremont Temple, Boston, on Saturday mornings for the past ten weeks, under the auspices of the Twentieth Century Club, closed last Saturday with an appreciation of Emerson. Mrs. Julia Ward Howe, T. W. Higginson, Frank Sanborn and Mr. Charles Molloy, all of whom had known Emerson, were in the audience. Every seat and every foot of standing room was taken, as has been the case at nearly every lecture.

Nothing in the way of interpretation of human life has so attracted the people of Boston during recent years as the lectures of Mr. Griggs, and the quality of the audience as well as its size, and the fact that the auditors have paid for their instruction and inspiration, are facts to be taken into consideration in any appraisal of the phenomenon. The financial result for the Twentieth Century Club has been such that action has kept pace with ambition, and negotiations are now under way for bringing Hon. James Bryce, M. P., to this country next year to lecture before the Boston public.

Mr. Griggs's interpretation of characters so diverse as St. Francis of Assisi and Marcus Aurelius, Martin Luther and Erasmus, Carlyle and Emerson, has impressed all who have heard him with his insight and breadth of sympathy, while his art as a graphic, lucid expositor of his heroes' main theories of life has made him worthy of study and imitation by all whose business it is to mediate between great original minds and the average man. In this his course of lectures, entirely apart from their moral uplift and the personal message, have been instructive no doubt to the many clergymen—conservative and liberal—who have steadily attended his course.

The native inherent power of the man has been revealed to many unimpressed by his formal lectures by his resources when questioned after the lectures. For he has welcomed comment and query. No man could safely challenge such hearers in such a way and come out as successfully as Mr. Griggs has without merit of his own, underived from books or other men and the result of personal experience. The formal lectures have revealed a variety of knowledge, so various as to tempt criticism because of its variety. The conferences following the lectures have revealed practical wisdom which transcends knowledge.

Mr. Griggs has studiously avoided dogmatism on issues about which Boston in days past has waged bitter controversy; and has held that there were reserves of opinion which he was not bound to disclose to any questioner who might arise.

The dean of the faculty of law at the Catholic University at Washington, lecturing to the students recently on the future of society, attributed all the present evils of the world, from anarchy to imperialism, to Martin Luther's assertion of the right of private judgment, and the Puritans and the French Revolutionists.

A BUSY WORKER

Coffee Touches up Different Spots

Frequently coffee sets up rheumatism when it is not busy with some other part of the body. A St. Joe, Mo., man, P. V. Wise, says: "About two years ago my knees began to stiffen and my feet and legs swell, so that I was scarcely able to walk, and then only with the greatest difficulty, for I was in constant pain.

I consulted Dr. Barnes, one of the most prominent physicians here, and he diagnosed the case and inquired, 'Do you drink coffee?' 'Yes.' 'You must quit using it at once,' he replied. I did so and commenced drinking Postum in its place.

The swelling in my feet and ankles and the rheumatic pains subsided quickly, and during the past 18 months I have enjoyed most excellent health, and, although I have passed the 68th mile post I have never enjoyed life better.

Good health brings heaven to us here. I know of many cases where wonderful cures of stomach and heart trouble have been made by simply throwing away coffee and using Postum."

FOR SINGERS AND SPEAKERS.

The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman, who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh tablets quite accidently and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use.

"I have a little son who sings in a boys' choir in one of our prominent churches,

and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougera & Co., 30 North William St., N. Y.

How the Release of Miss Stone Was Effected

The April *Missionary Herald* will contain an official statement of the case of Miss Stone from the time of her capture down to her release near Strumnitza on Feb. 23. Letters received by the Board since Miss Stone's release show that the agents of the Board were engaged in a task more difficult and dangerous than had been imagined even by the friends of Miss Stone in this country, and never was the outlook more dark than just before the moment of deliverance. Rev. J. Henry House, D. D., of Salonica, who was the main agent in dealing with the brigands, writes:

The negotiations with the brigands were carried on by me, while the questions that arose between our legation and the Turkish government were attended to by Mr. Peet and Mr. Garguilo. I met the brigands alone with my agent, and of course was in their power, as they twice said to me. I told them, however, that as a negotiator they, *of course*, would not touch me. . . . If I could only go over the story of the vicissitudes of this rescue work, of the times when all seemed lost from the movements of troops, and then the wonderful providence of God, which at last enabled us to pass to the brigands the money *secretly*, in the face of all the espionage of the government and newspaper correspondents, you would be deeply interested. It was the hardest and, perhaps at times, the most exciting work of my life. At one time it seemed quite possible that we might not come out of the work alive. God was far better to us than our fears, and gave us a wonderful victory, which has even called forth the congratulations of correspondents who, because of our secrecy, were against us.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BROWN—In Lincoln, Neb., March 9, Rebecca B. Brown, widow of Deacon Harrison Brown, formerly of Meriden, N. H., aged 85 yrs.

CLAFLIN—In Dunlop, Kan., March 7, Rev. George B. Claflin, aged 71 yrs. He was for sixteen years a missionary at Sierra Leone, Africa, first under the A. B. C. F. M. and later under the A. M. A. Because of failing health he returned to this country, where he held several pastorates.

MRS. ADELAIDE E. KINGMAN

Adelaide E. Kingman of Minneapolis, Minn., died at her sister's home in Warren, Mass., March 11, of Bright's disease. Mrs. Kingman was born at Warren, Oct 8, 1833, and was the daughter of Joseph Ramsdell, for many years a leading citizen of that town. She was educated at Adelphi Academy, North Bridgewater (now Brockton), Mass., then one of the leading academies of New England, where she met and afterwards married Benjamin F. Kingman, Oct. 21, 1854. Soon after their marriage Mr. and Mrs. Kingman went to Chicago, remaining there until Mr. Kingman's failing health compel ed removal to Minneapolis, Minn., in 1869. He died in 1875, after a prolonged illness. Mrs. Kingman was a member of Dr. Roy's church in Chicago, and afterwards join-d Plymouth Church, Minneapolis, of which she was a member at the time of her death.

Of Puritan birth, she inherited a strongly religious nature, which showed itself in a broad Christian sympathy, a sterling devotion to ideals and a character of marked unselfishness. She was active in the philanthropies of her church and for several years at the head of Bethel Settlement, Minneapolis. In her later years she traveled extensively and drew to her many chance acquaintances who became fast friends. Her daughter Susan H. Kingman, and her son, Joseph R. Kingman of Minneapolis, survive her. Both were with her at the time of her death.

MRS. E. W. METCALF

Eliza Maria Ely Metcalf, widow of the late E. W. Metcalf, died in Elyria, O., Feb. 6. She was the daughter of Rev. William Ely, for seventeen years Congregational minister in North Mansfield, Ct., where she was born Dec. 9, 1829. Her mother was Harriet Whiting of Hartford, Ct. The family lived also in Vernon and Coventry, Ct., and in Easthampton, Mass. She was a successful and beloved teacher in Philadelphia, and as lady principal of Williston Seminary, where she taught Latin, French and botany. She retained to the close of her long life her keen interest in educational matters, keeping up her acquaintance with languages and natural sciences, corresponding with some of her early pupils, and sharing with her husband in frequent gifts to colleges and schools, and in helping young people to secure an education.

She was married in 1853 to Eliab W. Metcalf, who had been a student at Williston Seminary, and they removed to Bangor, Me., where Mr. Metcalf had been in business for several years. Here they were actively identified with the Central Congregational Church and with temperance and benevolent and patriotic work. After the Civil War they removed to Elyria, O., and became members of the First Congregational Church, with whose work and benevolences they were associated for the remainder of their lives. They spent twelve winters in Washington, where Mr. Metcalf was prosecuting in Congress and before the Court of Alabama Claims important cases under the Geneva Award. In this as in many other business matters Mrs. Metcalf assisted in much of the correspondence. In Washington they were identified with the First Congregational Church and the Capitol Hill Presbyterian Church.

Both Mr and Mrs. Metcalf were Sunday school teachers all their lives. For many years they spent Sunday afternoons in country Sunday schools near Elyria. They devoted much time to helpful personal ministrations among the poor, the sick and strangers. A cordial Christian hospitality was always maintained in their comfortable home, and their social life was pervaded by the simplicity and strength of the Puritan principles which were a cherished inheritance from their New England ancestry. Together they regarded all their property and personal influence as held in trust, and their gifts and personal service were bestowed with intelligence and a cheerful liberality. Their surviving children are Rev. Irving W. Metcalf of Elyria, Mrs. A. G. Upton of Colorado Springs, Edith Ely Metcalf of Chicago, Prof. Wilmot V. Metcalf of Carleton College and Prof. Maynard M. Metcalf of the Woman's College, Baltimore.

SAMUEL NEWMAN

Died Feb. 14, at his home in Peabody, Mass., at the advanced age of ninety-two years. Ipswich, Mass., was his birthplace, where he lived until 1843, when he moved to Peabody.

His long and honorable business career, his sterling Christian character and his unfailing interest in every good and worthy cause won for him the respect and esteem of the community. He was in every sense a Christian gentleman.

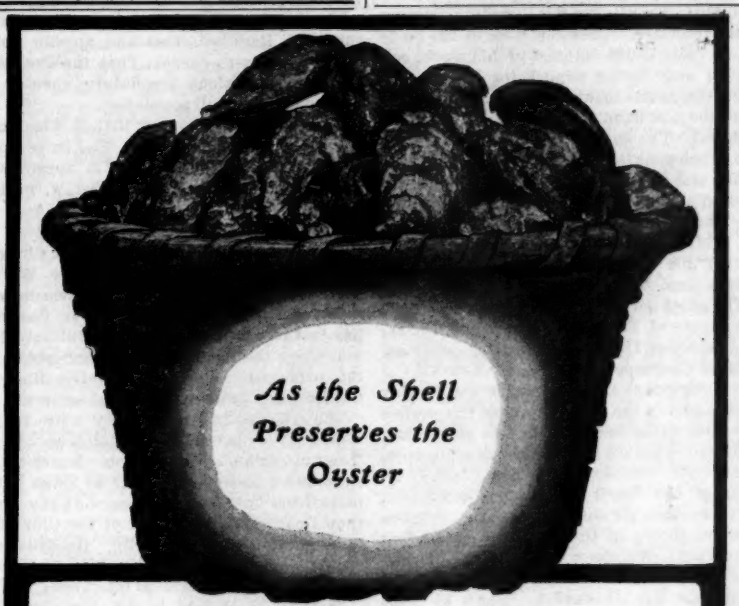
For fifty years and more he was a stanch member of the South Congregational Church, where he will long be remembered for his life of labor and love. His wife survives him.

About half the lamp chimneys in use have my name on them.

All the trouble comes of the other half. MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.



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Dr. Mackennal's Lectures

On The Evolution of English Congregationalism, delivered at Hartford Seminary last year, make a volume worth reading by every student of Congregational history. $1.00, postpaid.

BOSTON **The Pilgrim Press** CHICAGO

Among the Seminaries

HARTFORD

Interest has centered around President Hartranft's departure for Germany, where he is to spend a year in editing the works of Caspar von Schwenkfeld, the German reformer of Luther's time. At a farewell banquet given Dr. Hartranft on the eve of his departure, he spoke briefly of the nature of his mission. His purpose this year is toward the completion of a work upon which he has been engaged for nearly twenty years. In 1884 the followers of Schwenkfeld in this country invited Dr. Hartranft, as a descendant of a family which came to America from Silesia, and which contained many stanch adherents of the reformer, to deliver an historical address. He then suggested the advisability of publishing the works of Schwenkfeld as a monument. The suggestion was well taken, a committee was appointed to raise funds, and Dr. Hartranft was chosen editor. In 1885 he went abroad, spending sixteen months in identifying the literature relating to the reformer. Since that time he has made many visits in the interest of his work, collecting and having copied for his use the many valuable manuscripts that he might have them at hand in this final editing of his material. The finished work will contain the life of Schwenkfeld, in addition to all his published and unpublished writings. There will also be a short English life of the reformer. Dr. Hartranft sailed March 15. The selection of Professor Jacobus for acting president during his absence meets with universal satisfaction.

The chief lectures of the past weeks have been those of Prof. A. C. Armstrong, Ph. D., of Wesleyan University, treating some aspects of contemporary thought.

Believing that the seminaries are to play a large part in the carrying out of the project of evangelizing the world in this generation, Hartford Seminary sent thirty-five representatives to the Toronto Convention—Prof. C. M. Geer of the faculty, three post-graduates, seven seniors, eleven middlers and thirteen juniors, eleven of the group being student volunteers. Weighted with solid information, enthused and spiritually quickened, the delegation has returned to impart to those whose prayers went with them the motives and methods intrusted to them by the great student gathering. Several delegates spoke upon the convention in the Hartford churches Sunday, and all would be glad to co-operate with other Congregational churches of Massachusetts or Connecticut which desire to learn more of this great volunteer movement and its relation to the churches of our denomination. E. D. G.

YALE

Three public lectures in the mission course have been delivered, one by Mr. John A. Lansing of Cambridge, on Missions in Austria; two by Prof. G. T. Ladd of Yale, on Indirect Benefits of Missions.

Recent Leonard Bacon Club lecturers have been Dr. A. H. Bradford, on the Problem of the Suburban Church; and Prof. Rossiter W. Raymond of Brooklyn, N. Y., on What Christian Laymen want from Ministers.

Rev. A. P. Stokes, Jr., secretary of Yale University, has addressed the seminary on Observations in Foreign Mission Fields.

The fourth annual banquet of the Divinity School was held in the Lowell Mason Room. Among happy responses to toasts, four were from members of the faculty, Professors Walker, Stevens, Porter and Dr. Bailey.

The senior address by Mr. J. J. Samuel was on The Use of Imagination Among Welsh Preachers.

The Leonard Bacon Club have debated the subjects: Resolved, that the apostle John wrote the fourth gospel; That the members of the Connecticut legislature should be elected according to population.

Rev. R. H. Potter and Bishop Chauncey Brewster, both of Hartford, Ct., Dr. Amory H. Bradford and Mr. Robert E. Speer have been university preachers. W. D. B.

OBERLIN

Dr. E. A. Steiner, pastor of First Church, Sandusky, lectured on The Slavic World, March 11, for the benefit of the Slavic department of the seminary. President Barrows has just returned from a successful lecturing tour along the Pacific coast, having spoken in the principal colleges and universities of California and other educational centers.

The college and community were represented by a delegation of eighteen at the Toronto Students' Convention. March 9 the churches united in a meeting to listen to reports from two seminary men. At the same time Dr. F. Howard Taylor of the China Inland Mission was in Oberlin. He delivered two helpful addresses and met a large number of students in personal interviews.

Prof. G. F. Wright is giving a course of eight lectures upon the lands visited in his recent tour of the world. He has gathered a remarkable set of lantern slides to illustrate them.

The middle class has presented to the seminary a fine portrait of its lamented teacher, Dr. G. S. Burroughs. It was formally presented March 14, with addresses by President Barrows, Dr. J. W. Bradshaw, Professor Swing and a representative of the class. C.

CHICAGO

Prof. S. Ives Curtiss conducts a course of eight lectures on Primitive Semitic Religion Today as a basis for divine revelations in the Old and New Testaments. The course is given as an elective, but is open to friends of the seminary, especially to ministers. The information to be imparted in these lectures was obtained through personal interviews with Syrians and Arabs. It is believed that new discoveries have been made and that facts are in hand which will shed clear light on important Biblical statements and prove of value in the interpretation of Scripture and in the study of comparative religion.

A lecture by Dr. Gunsaulus is always welcomed as a treat by the students and friends of the Chicago Theological Seminary. In connection with the school of church music he recently spoke on the minister and the minstrel, his thought being that the minister who would appeal to the heart and life of his congregation must be a minstrel, and through music be able to touch that which is deepest in most natures. The theme will be further developed in subsequent lectures. W.

TOOK THE HINT

Friend Told Him to Change His Food

Once in a while one can serve a friend and win a life-long obligation by a little food advice. This is worth while. "Very thankful I was to a friend for his advice when he told me about Grape-Nuts Breakfast Food at the time I was suffering. My stomach trouble originally came from neglect of colds which caused catarrh of the stomach, then followed misery from dyspepsia, headache, loss of vitality and flesh.

Last August a friend in discussing my health said if I would change my food and take Grape-Nuts instead of any other food or medicine for one week he would guarantee that I would be greatly improved and feel like a new man.

He was so positive that I concluded to try it and, as I said, I am exceedingly thankful to him. In a week's time I lost the heavy, dead feeling in my head, nausea had ceased and the action of my general system had greatly improved.

I have stuck fast to Grape-Nuts. Now I weigh nine pounds more and am steadily improving. Grape-Nuts has a most exhilarating effect on the system and makes one feel bright and alive, as though they were well nourished as a healthy man should be.

The price of Grape-Nuts is within reach of all, but I consider it worth its weight in gold." John Haywood, 3031 Aspen St., Philadelphia, Pa.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, or eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

16,600 frs.
National Prize at Paris
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LAROCHE
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Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemia and Poorness of the Blood.
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Whooping Cough, Croup, Bronchitis, Coughs, Grip, Hay Fever, Diphtheria, Scarlet Fever
Don't fail to use CRESOLENE for the distressing and often fatal affections for which it is recommended. For more than twenty years we have had the most conclusive assurances that there is nothing better. Ask your physician about it.
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VAPO-CRESOLENE CO., 180 Fulton Street, New York.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, The Risen Life. Christ's—Ours. Luke 24: 1-12; Col. 3: 1-10.

Would that we might all possess Paul's certainty of conviction touching personal immortality! To go from the reading of much of the modern poetry that deals with the problems of the future life to this chapter in Colossians and to the fifteenth in first Corinthians is to pass from the region of hope and yearning and fitful intimations of immortality to the bed rock of a calm and triumphant assurance of it. Yet Paul's ground of certainty may be ours. It was based on a large conception of what Christ is and what he does for his disciples. That thorough identification of himself with his followers which Jesus was forever trying to make them comprehend demanded, as Paul reasoned it out, their participation in his risen glory. So here in Co ossians he speaks of Christians as already raised from the dead. Bold indeed is the thought, but it is only an echo of the Master's own words "that where I am there ye may be also."

"All very good theorizing," says one, but it is hard for us in this material world to conceive of purely spiritual relationships. But perhaps after all this universe is not so entirely material as we have thought it to be. The president of one of the largest technical schools in this country, as he conducted me the other day through the various workrooms, kept reiterating the truth that all advance along the pathway of physical science is in the interest of the human spirit. "I do not see you," said he, "but only the outer covering of your spirit. The difference between what you are now and what you were in the initial physical stages of your being is not greater than the difference between what you are now and what you shall be by and by."

When science thus buttresses faith, why should we go through the world fearing and despairing as respects the life beyond the grave? Some one noticing Dr. Edward Beecher's various good qualities once said to him, "You ought to live forever." He promptly responded, "I expect to." There is no reason in the world why a Christian man cannot say confidently to himself and modestly, yet firmly, to the world: "I am no longer a part of this decaying universe. I am entirely quit of its corruption. I have a quality of life in me bestowed by Jesus Christ, which defies the ravages of time, yea even the clammy hand of death." It is here ultimately that we rest our faith in immortality. Because we have entered with all our hearts into the struggle and the victory of the moral and spiritual life, we have also now entered upon eternal years.

The practical lesson is twofold. Mr. Speer said at the Toronto Volunteer Convention that every step upward into the higher life means the letting go of something. Paul in this very chapter urges the same twofold effort. Read over the things he advises us to put away in the eighth verse and then pass to the twelfth verse and notice what he beseeches us as God's elect to put on. If we take to heart such instructions, this matter of the risen life ceases to be something vague and mystical, but related to this day's activities and within our reach this very moment.

The Church Prayer Meeting

Topic, March 23-29. The Message from the Cross. John 19: 16-30; Luke 23: 32-43; Mark 15: 29-38; Ps. 22: 1-3, 15-31.

The Christ-life on the cross. Forgiveness, consideration, authority, wide vision, faith. Our opportunities in adversity.

[See prayer meeting editorial.]

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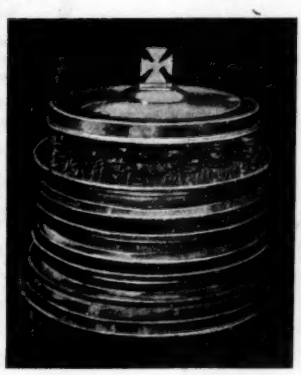

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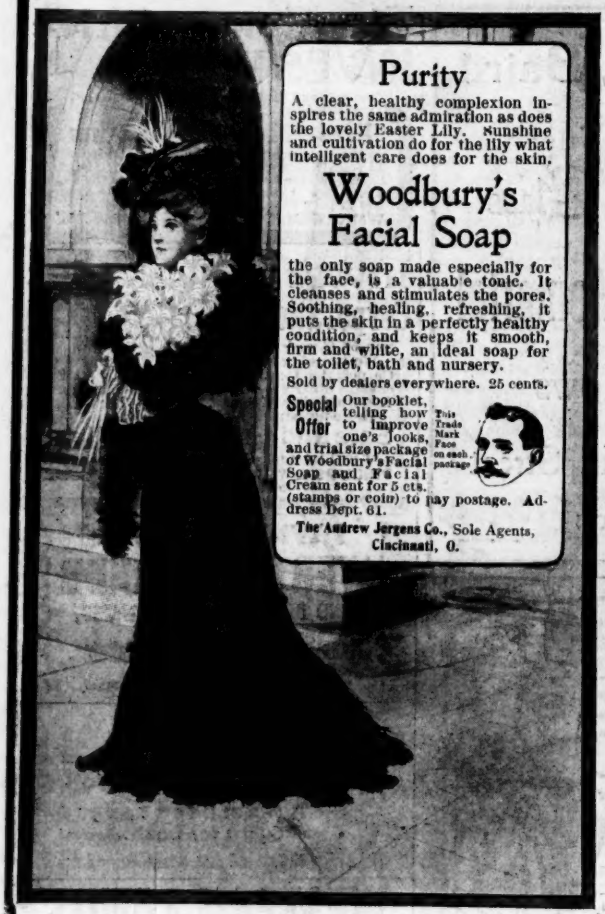

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